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THE

SPIRIT OF METHODISM.

A Poem.

SUPPOSED TO BE SUNG AT A LOVE FEAST, TO THE TUNE
OF ROCHDALE.

WITH NOTES.

✓
Jon. Peck

"By their fruits ye shall know them."—*Bible.*

"I have long been persuaded that not *reason*, but *ridicule*, is the only
instrument that will convince some people of the error of their ways."

The Methodists' Christian Advocate & Journal.

NEW-YORK:

1829.

Southern District of New-York, ss.

BE IT REMEMBERED, That on the eighth day of June, A. D. 1829, (L. S.) in the fifty-third year of the Independence of the United States of America, Andrew Pudney, of the said district, hath deposited in this office the title of a Book, the right whereof he claims as Proprietor, in the words following, to wit:

“The Spirit of Methodism. A Poem. Supposed to be sung at a Love Feast, to the Tune of Rochdale. With Notes.

“ ‘ By their fruits ye shall know them.’—*Bible*.

“ ‘ I have long been persuaded that not *reason*, but *ridicule*, is the only instrument that will convince some people of the error of their ways.’

“ *The Methodists’ Christian Advocate & Journal*.”

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FRED. J. BETTS,

Clerk of the Southern District of New-York.

INDEX.

	Verse
Methodists—Their experience and sentiments, - - - - -	1
Their brilliant prospects and intention, - - - - -	21
Their candour, charity, and desire to have all united, -	29
Their feelings towards Presbyterians and Congrega- tionalists, - - - - -	34
A true statement of the Calvinistic creed, - - - - -	60
Their witty remarks, - - - - -	93
Presbyterian baptism, - - - - -	101
Their remarks on it, - - - - -	107
Their abhorrence of Calvinistic disputers, - - - - -	114
Their way of defending their scheme, - - - - -	129
Presbyterian ordination, - - - - -	147
Their sarcastical remarks, - - - - -	191
Their embarrassment, - - - - -	197
Their opposition to Calvinistic preachers, - - - - -	203
An anecdote, - - - - -	205
Their own expenses and books, &c. - - - - -	212
Their way of introducing themselves, - - - - -	227
Their remarks on Calvinistic revivals, and reasons for interfering, - - - - -	243
Their ways of proselyting, - - - - -	264
Their circuit preachers, - - - - -	283
Reasons why women should publicly speak, - - - - -	290
Their purity and good works, - - - - -	295
The origin of their scheme, - - - - -	310
Their camp-meetings, and concluding defence, - - - -	320



THE
SPIRIT OF METHODISM,

AS IT IS DISPLAYED IN

NEW-ENGLAND, AND SEVERAL OTHER STATES,
BY THE ARMINIAN METHODISTS.



WHITFIELD, and his followers, strongly advocated the Calvinistic doctrines. Several sects in England are called Methodists. There, the name is applied to all who discover religious zeal.

ANNALS OF THE

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SPIRIT OF METHODISM.

1. LET us cry out and loudly shout,
Make Heaven's arches ring,
And not conceal our flaming zeal,
We would like angels sing.
 2. We feel the fire, it rises higher,
And through our bosoms rolls;
Oh, what is this but heavenly bliss?
'Tis glory in our souls.
 3. This mutual love, like that above,
Is pure without alloy;
Not Calvinists nor devilists
Can our sweet peace destroy.
-

NOTES.

Verse 1.—It is good to be zealously affected always in a good thing. The gospel requires that zeal which is according to knowledge; a zeal prompted and governed by the wisdom which is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. But when self love, false hopes, and wrong views of the divine character, are wrought up, by external excitements, into a religious fervour, the result is no more like holy zeal, than the glare of lightning at midnight, is like the *bright shining of the sun in a clear day*.

4. Let such as please hold up decrees,
And talk of doubts and fears ;
We've heard such stuff full long enough,
And turn away our ears.
 5. We plainly see that grace is free
For all the race of man ;
There's but one call, and that's to all,
And God saves all he can.
 6. He calls and strives, prolongs their lives,
Will let them come on trial ;
With much ado he gets a few,
From most he meets denial.
 7. Such as consent, did first repent,
And their sad state deplore ;
Thus they begin to conquer sin,
And then he helps them more.
-

Verse 5.—*And God saves all he can.* This sentiment, which is essential to the Methodist's scheme, leads directly to Universalism. For his power of saving men is necessarily unlimited. He asserts that he has mercy on whom he will have mercy, and that he is gracious to whom he will be gracious.—*Rom. ix.* Besides, if there is no difference between a special and general call, as they contend, the apostle Paul asserts universal salvation ; for he asserts that all will be saved who are *called*, in his sense of the word. See *Rom. viii. 30. 1 Thess. v. 24.* The Bible, however, very plainly speaks of two calls, a general, and special or effectual *call*.

Verse 7.—*Did first repent.* According to the Methodists, when a sinner is alarmed and conscious of guilt, he is a true penitent. They always place repentance before regeneration, and make it consist in selfish fear. But such repentance is merely the sorrow of the world. True re-

8. For while they pray they come half way ;
He gladly meets them there,
And leads them through, so makes them new,
In answer to their prayer.
9. We heard his call, we saw our thrall,
The danger we were in,
Then without force we took the course
That freed our souls from sin.
10. Not sovereign grace, in any case,
Saves one more than the rest ;
All may accept, all may reject,
The portion of the blest.
11. He's given grace to all our race,
But now he works by means ;
If he should bind or force the mind,
He'd make us all machines.
-

penitance, of which they seem entirely ignorant, implies a radical change ; it is sorrow for sin, arising from love to God, and reconciliation to his holy law. Hence there is joy in Heaven over every sinner that repents, in the sense of the gospel ; for in repenting, he turns to God, and is accepted.

Verse 11.—The Methodists, as it appears from their discipline, preaching, and from most of their writings, virulently oppose the doctrine of sovereign grace, and contend that God cannot make sinners willing by any direct influence on their hearts. Hence they say he does no more for one than for another, as the reason why one accepts of salvation rather than another. But this is as contrary to reason as it is to the explicit language of the Bible. That he can and will exert such an influence as to make sinners willing, when and where he pleases, through the means he has appointed, is the only security for the continuance and

12. It is our part to change the heart ;
 This work we must fulfil ;
 He loves our souls, all things controls,
 Except the human will.
13. This we were told, and thus were bold
 To give our hearts to him ;
 None can do so, until they know
 He first accepts of them.
14. We fast and pray, and give away
 When private good requires,
 And would not miss of future bliss,
 Which claims our hearts desires.
15. Thus to possess true happiness,
 We make our interests bend ;
 There is no man that ever can
 Aim at a higher end.
16. Here we may stay until the day
 We rise above the skies,

completion of the church, and the only encouragement we have to pray for their conversion.

Verse 15.—Their scheme discards disinterested benevolence, and is built on supreme selfishness. They deny that we ought to love God for what he is in himself, and they make our obligations to love him rest entirely on his love to us. Thus their Discipline says, page 66, "There is a necessity of our being justified by faith in his blood, without which we cannot come to know that he loved us, and washed us from our sins in his blood. There is a necessity of knowing his love who first loved us, without which we cannot love him." They pervert a passage of scripture to prove that God's love to us is the only motive from which we can love him. 1 *John*, iv. 19.

Verse 16.—According to them, every saint on earth may

Or we may fall, and so lose all,
And sink no more to rise.

17. Thanks to free will, we're happy still,
And shall be so above ;
We all are free, and do agree
To keep our mutual love.

fall away and be lost ; and God has not positively engaged to preserve any, but makes it depend on themselves whether they persevere. Still they expect to be saved ; some of them are very confident that they shall continue to the end, and be saved. On what does their confidence rest ? Not on the power or faithfulness of God, for they deny that his attributes are any way concerned, as to the fact whether they persevere ; they deny that any special assistance is to be expected from him, except what they obtain by their own efforts. It follows, then, that their confidence rests entirely on their own freedom and resolutions ; and that if they do persevere, the glory of that circumstance is to be ascribed to their free will. " But we have not so learned Christ." He assures us that while some, who *appear* pious, will apostatize and be lost, true believers *shall never perish* ; that " he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them." He is able, not merely to save them on condition they make themselves persevere, but he is able to secure their perseverance ; " to keep them from falling, and present them faultless before the presence of his glory with exceeding joy." He is able to do this consistently with their free agency and accountableness, consistently with all the warnings and exhortation he has given them. Indeed these warnings and exhortations belong to that system of means which he has adopted for preserving them, and which he has engaged to render effectual. It appears from *John* xvii. and from numerous other inspired passages, that he has prayed for every one of them, as truly as he prayed for Peter, that *their faith fail not*, and that they are in consequence *kept by the power of God through FAITH unto salvation*.

18. Grace freed the mind of all mankind
From the orig'nal sin ;
Grace made them free, grace made them see,
From grace good works begin.
-

Believers, while on earth, must consider themselves as in danger, and the promises as made to them conditionally. For they have not absolute certainty that they are yet interested in that covenant, which is ordered in all things, and sure. Nothing but perseverance to the end in a course of holiness, can complete the evidence of their adoption. A perseverance through life in a religious profession, zeal, joy, and hope, will not secure salvation, unless they are in accordance with the leading truths of the gospel, so as to arise from true faith. Even true believers will perish, unless they voluntarily watch, pray, and keep themselves in the love of God. "But he who has begun a good work in them will perform it," by causing them thus to persevere. He can and will directly influence their hearts for this purpose. His people *shall be willing in the day of his power*. Hence, nothing can separate them from the love of God, which is in Christ Jesus our Lord. Considering his powerful intercession for them, his promise, covenant, and oath, it is *impossible* that they should be lost, in the same sense that it is *impossible* for God to lie.

Thus Calvinists hold that final salvation depends ultimately on the power and faithfulness of God; while Methodists hold that it depends ultimately on human agency. They are therefore consistent in holding that all the saints on earth may be lost; for human agency affords no security that any of them will be saved. They would be more consistent, should they hold that all *will* be lost; for universal damnation is a legitimate inference from their scheme.

Verse 18.—The sentiment that Christ has done away original sin, and given grace to all mankind, lies at the foundation of their scheme. They pretend to prove this by three passages, *John* i. 9.; *Rom.* v. 18.; *1 Cor.* xii. 7. These passages are well explained in Scott's Bible. It would seem that a person of the weakest capacity might

19. So after all, we say with Paul,
Salvation is of grace ;
We know we're right, and with our might
We'll sing our Maker's praise.
20. We'll own our name, nor yield to shame,
Though grievously opprest ;
We'll take the cross, sustain the loss,
And thus we shall be blest.

THEIR BRILLIANT PROSPECTS.

21. Our number grows amidst our woes,
And growing will endure ;
Our growing fame we'll all proclaim,
None have a cause so pure.
22. The journals sound our fame around,
We know what this denotes ;
All will respect our rising sect,
Who wish to get our votes.
23. We know the tricks of politics,
And where we can prevail,

perceive, by reading them in the connexion in which they stand, that they have no such meaning as the Methodists give to them. Christ has placed all men on probation, having provided salvation for them. When any comply with the conditions, they are accepted ; the rest remain in the gall of bitterness, children of wrath by nature, enemies to God. There is not the least evidence in the Bible that children enter the world in a justified state, or that they have any faculties or gifts bestowed on their minds by grace ; but they are said to go astray as soon as born, to be under condemnation till they are born again by renewing grace. But such as die in infancy may be renewed and saved.

We know the great will seek our weight,
That we may turn their scale.

24. The thoughtless clan approve our plan,
And 'tis a happy omen,
For 'twas foretold by John of old,
"The earth should help the woman."

25. While earth and heaven approve our leaven,
And ravens seem to feed us,
We almost guess that in this case
Success has been decreed us.

26. At least we know that we shall grow
And burst our bands asunder;
Our foes shall own our new "jaw-bone,"
And all the world shall wonder.*

27. 'Tis the intent on which we're bent,
To turn things right side up,
And then we mean to make all clean,
The platter and the cup.

28. We disunite and proselyte
Those who obstruct our way,
And thus prove true, and service do
To him whom we obey.

29. But still we greet them, and sometimes meet
them,
E'en at their gospel feast ;

* See *Rev.* xiii. 3.

Verse 29.—Many pious persons, of limited information, who mean no harm, and consequently suspect none, are

We wish them well, would not compel,
Nor harm them in the least.

30. We're not precise, nor over nice,
Respecting our communion ;
The world shall see our charity,
And how we long for union.

31. Let pride be made to hide its head,
And party spirit blighted,
And names no more exert their power ;
Let Christians be united.

32. We long to see them all agree,
And loving one another,
All act their parts with friendly hearts,
As if they had one mother.

33. There soon would be such harmony,
If all would let *us* guide,
But we are foiled, and all is spoiled
By *Presbyterian* pride.

induced to think that the Methodists are *inoffensive*, and may do some good. Unwilling to displease them, they yield to their wishes, encourage their meetings, and sometimes attend, and think they preach pretty well. They have no intention to join them: but their example leads the rising generation to attend, and to form such attachments as ultimately to be ensnared. In a similar way the papists are making inroads at the south and west. Their zeal, love, affectation of sincerity, humility, and candour, are similar to those of the Methodists. They are equally fluent in quoting scripture, equally fervent in their address, equally fascinating in their manner, and equally skilful in making proselytes.

34. That stiff cold sect will still object
And hinder our increase ;
Their lofty towers must yield to ours,
Or there can be no peace.
35. But all must see antiquity
Seems friendly to their claim ;
What we have more still to deplore,
The Bible does the same.
36. Their forms and scheme will somehow seem,
And all that they profess,
To be like those who from their foes
Fled to the wilderness ;
37. That hidden few who still were true,
While under papal power,
Whom fire and blood, the serpent's flood,
Still threatened to devour.
38. But we suspect that this old sect
Is doomed soon to decay,
And yield their name, and every claim,
To our superior sway.
39. As sunk the Jews, who did refuse
The offer of salvation,
Let all go down that will not own
Our famous dispensation.
-

Verse 37.—*Rev. xii. 15.* And the serpent cast out of his mouth water as a flood, after the woman. *Rev. viii. 7.* And there followed hail and fire, mingled with blood.

THEIR FEELINGS TOWARDS PRESBYTERIANS.

40. Our souls detest, above the rest,
 This Presbyterian crew ;
 That they hate us will bring a curse
 On every thing they do.
41. With all their might they hide the light
 Which we pour on the world ;
 In their old way they hold their sway,
 Their banners still unfurled.
42. Though cold and weak, they seem to seek
 To show their consequence ;
 They have their tools, their bible schools,
 And their church conference.
43. They sometimes preach just what we teach,
 And talk of free salvation,
 Then shift their course, and with great force
 Preach up predestination.

Verse 40.—This implacable enmity against Presbyterians and Congregationalists, can arise from nothing but hostility against the doctrines of grace. For these denominations have treated the Methodists with peculiar lenity, and have showed even an undue solicitude to secure their co-operation in support of charitable institutions. But their unpardonable offence, in view of the Methodists, is, that they sometimes contend for the faith which was once delivered to the saints.

Verse 42.—See *Christian Advocate and Journal*, January 2, 1829.

Verse 43.—The Calvinists believe and preach that sinners are able to do what God requires, and that nothing hinders them but a criminal unwillingness ; and that this unwillingness, if overcome at all, must be overcome through

44. Will Heaven bless such naughtiness,
Such gross adulteration ?
But Heaven and we shall yet agree
About their destination.
45. They'd make a truce, and us seduce
To help them publish tracts,
But we despise their thin disguise,
As well as their attacks.
46. They seek to please, omit decrees,
And act a fawning part ;
But 'tis deceit, we see the cheat,
They're Calvinists at heart.
47. They must not claim our bishop's name,
Nor any of our class ;
The scriptures say, and we obey,
" Join not the ox and ass."

the use of means, such means as God has appointed, faithful instruction, exhortations, warnings, and invitations. Hence with perfect consistency they address the conscience, and fervently urge sinners to become reconciled to God, assuring them that all things are ready for their reception ; for while they believe that God is a sovereign, and works all things after the counsel of his own will, they believe that he has connected means with ends, and that as he is determined to save some sinners in a particular way, he is determined not to save them in any other way. Thus they believe and advocate the whole gospel. But the Methodists deny at least one half of the gospel. While they admit that salvation is provided for all, and that all ought to comply ; they deny that God has secured the salvation of any. His covenant, oath, and eternal purpose, which secure a redeemed church, and which are a thousand times and in a thousand ways repeated in the bible, they virtually deny.

48. The long-ear'd beast may starve or feast,
But never can be pretty ;
It is unclean and always mean,
But still it claims our pity.
49. As we've begun like Abram's son,*
So we will stand alone ;
Should we unite, we could not fight,
Nor hold what is our own.
50. Bending our force to one straight course,
Collecting all our rays,
We'll clear our way, and then display
One Methodistic blaze.
51. We have of late become so great,
While only in our prime,
We will contrive to grow and thrive,
And make our name sublime.
52. Should Pharaoh see what is to be,
And dream another scene,
He'd see the worst show their heads first,
The fat eat up the lean.
53. He'd look again through all the plain,
And see our harvest waving,
And not an ear would there appear,
But such as are worth saving.
54. Although we view this sinking crew
As bordering on th' infernal,

* Ishmael.

We'll be as mild as any child—
Our weapons are not carnal.

55. Our constant aim is to reclaim
Their precious souls from blindness,
To set them free from bigotry,
And do them thus a kindness.

56. O ! who can think about the brink
To which they're drawing near ;
And let them go right on to wo,
And never shed a tear ?

57. Our rising sun has now begun
To chase their fogs of night ;
How sweet they'd sing if our day spring
Should fill their souls with light.

58. A part profess some holiness,
And seem to seek salvation ;
But this proceeds from our good deeds,
Which move their emulation.

59. But stop awhile, and hear and smile,
And afterwards proceed ;
One of their nest speaks for the rest,
And promulgates their creed.

THE CALVINISTIC CREED.

60. " All may perceive what we believe,
The scheme that we defend ;
Plain scriptural truth we teach our youth,
For this we must contend.

61. "The scheme we claim must be the same
That had inspired protection,
Because it tends to the same ends,
And meets the same objection.
62. "Truth is our guide ; with those we side,
Who're governed by the scriptures ;
But we're not bound by what is found
In any human strictures.
63. "Since there have been such pious men
As Calvin, Edwards, Dwight,
Who had acquired, though uninspired,
Extensive scriptural light :
64. "Things that they wrote we sometimes quote,
Their works we often read ;
In some things we may disagree—
The bible is our creed.
65. "This book we take as what God spake
In its most obvious sense ;
Compare its parts, but use no arts,
And would give none offence.
66. "This shows mankind that they are blind,
It shows that God is holy,
And to what end he'll all things bend,
Advancing his own glory ;
67. "Unfolds his plan for saving man,
Shows why the Saviour died,
And that he will be sovereign still,
And stain all human pride.

68. " We rose at first from humble dust,
In guilt did life begin,
We spent our days in sinful ways,
Have still remains of sin.

69. " We should despair of any share
Among the saints in light,
Did not God's word kind hope afford
To cheer the gloom of night.

70. " His word is near, and all may hear
Its joyful, glorious sound—
' *O sinners, live, I can forgive,
For I've a ransom found.*'

71. " A general call is made to all,
But sinners will refuse ;
While they are deaf, through unbelief,
God's mercy they abuse.

Verse 71.—None more firmly and consistently believe in the freeness of salvation than Calvinists do ; and none more fervently invite and urge sinners, of every description, to comply with the terms of salvation. But they believe the whole gospel. Hence, while they believe that all *may* be saved, they also believe that some *shall* be saved. These two sentiments are kept in view through the bible ; they are distinctly advanced by our Saviour in the same connexion.—*John* vi. 39, 40. He asserted that all whom the Father gave him *shall* be saved, and that all, by believing in him, *may* be saved.

He has promised, covenanted, determined, and declared, with an oath, that some shall be saved to the praise of the glory of his grace. Hence he has rendered it certain that some shall be *willing* to comply with the terms of salvation through the appointed means ; for it is not otherwise possible for them to be saved. But all will not be saved,

72. " Thus we delayed and disobeyed,
And should have done so still,
But grace divine did on us shine,
And reconciled our will.

for they will not become thus *willing*. Hence it follows that he has made it certain that some will be *willing* rather than others. Thus, after promising Christ a seed to serve him, God said, " thy people shall be *willing* in the day of thy power." If it were not his work to convert sinners or make them *willing*, it would be not merely inconsistent, but impious, to pray that he would convert them. The Methodists, on their principles, insult him when they pray that he would do this, for they ask him to do what they say he cannot do ; but if they should deny this charge, and say that he can and does make sinners willing, when and where he chooses, they would, by saying this, abandon their creed and become Calvinists. For if God thus makes any sinners *willing* to comply with the terms of salvation, he makes them differ from others, and designs to make them differ. As he is unchangeable, he always designed this ; that is, he chose them in Christ before the foundation of the world, that they should be holy. Though the Methodists should not immediately adopt this conclusion, yet they would ultimately embrace the whole system of Calvinism, and could not consistently avoid it, if they would consent that God should have the glory of converting sinners, by admitting that those, and those only, comply, whom he makes *willing*.

The Methodists err in almost every respect : but this is the point from which they, in common with all other errorists, commence their aberration. They deny that God, as a holy sovereign, makes some sinners *willing* to comply with the terms of the gospel, and justly leaves others to their own chosen way. Admit this point, and you will see that the bible contains one consistent, harmonious scheme of doctrines, precepts, invitations, and threatenings and promises. Deny it, and you will lose sight of that beautiful symmetry, and through a bewildered state of

73. "Adored be his sovereignty,
That we can speak his praise,
And millions more shall yet adore
His purposes of grace.
74. "Grace he bestows on whom he chose,
And offers to the rest ;
While all may come, he will draw some
To be for ever blest.
75. "We do not know why he does so,
But know that he does right—
*Father, we say, this is thy way,
It seemed good in thy sight.*
76. "With him we join who is divine,
In using this expression ;
He viewed displays of sovereign grace
With joy and calm submission.

mind you will be liable to adopt any cunningly devised system of error, and to think it is the gospel. There is a way that *seemeth* right unto a man, but the end thereof are ways of death. Admit this point, and you will be a Calvinist. Deny it, and the more you study religious subjects the farther you will wander, "ever coming and never able to come to the knowledge of the truth"—"in endless mazes lost."

Verse 76.—"At that time Jesus answered and said, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.'"—*Mat. xi. 25.* In connexion with this expression, Jesus invites sinners to come to him, and learn of him, that they may find rest to their souls ; intimating that they never will be satisfied with divine sovereignty till they learn of him.

77. " It is his the part to change the heart,
And ours to seek salvation ;
To seek and pray, that others may
Accept the invitation.
78. " When any here begin to fear,
And see their ruined state,
'Tis hoped that they will yet obey,
Before it be too late.
79. " But though distress, with guilt oppress,
They're not freed from the curse,
Till they believe, and Christ receive,
But still are growing worse.
80. " When from free choice they hear his voice,
Renouncing all their sins,
It is because the Spirit draws,
And thus the work begins.
81. " Now they are still, and own the will
Of their Almighty Lord,
His name adore, his grace implore,
And tremble at his word.
82. " While he imparts grace to their hearts,
His glory they proclaim ;
They love his laws, they love his cause,
And all that love his name.
83. " They've still remains of sinful stains,
And sometimes doubt and fear,
But they are made, by special aid,
To hope and persevere.

84. "They've no desire for that strange fire,
Enthusiastic zeal,
Which so controls deluded souls,
Trusting to what they feel.
85. "By works of love their faith they prove,
Kept by God's mighty power ;
By concert, prayer, and watchful care,
Make their election sure.
86. "When gloomy death shall stop their breath,
And free the immortal mind,
They'll calmly go from all below,
A better world to find.
87. "There freed from sin, and trusting in
God's comprehensive plan,
They'll this repeat, *grace does complete
The work that grace began.*
88. "The holiness that we profess,
And never can transmute,
Has many names, but always claims
True doctrine, love and fruit.
-

Verse 88.—The doctrines of the gospel lay a foundation for a correct experience and for a holy life. They may be compared to the roots, and experience to the branches, while good works are the fruit. A correct belief, a correct experience, and a correct practice, constitute the religion which the gospel requires. Good works without experience is hypocrisy—experience without doctrine is fanaticism—doctrine without experience is Antinomianism. Any two of these without the other will constitute some heresy that is inconsistent with salvation.

89. "Where one of these, name which you please,
Is taken from the rest,
There is no grace found in that place,
Whatever is profest.
90. "Good works alone will not atone
For any one offence ;
Correct belief gives no relief
Without experience.
91. "Experience too will never do,
Unless the faith is right ;
'Tis but a blaze that soon decays,
A meteor of the night.
92. "But where all these three properties
Are in one person found,
They show that he has piety,
They prove his heart is sound."

THE REMARKS OF THE METHODISTS ON THE
ABOVE CALVINISTIC CREED.

93. This is their scheme, the very cream
Of all their wit and learning ;

Verse 93.—This Calvinistic scheme, which God has so extensively blessed, which is so honourable to him, so alarming to sinners, so consoling to saints, so conducive to holiness, and so consistent with itself and the whole scope of the bible, the methodists treat with ridicule and burlesque in their sermons. One of their preachers says, I would rather spend my breath in blowing up bladders than in preaching it. Another says, if I wished to advocate the cause of Satan, I would preach it. Another says, it came from hell, and will go back to hell ; would to God I

O who can utter how much butter
It would produce by churning.

could now preach its funeral sermon. Another says, if it is true, sinners can face the Almighty at the day of judgment, and charge all their sins and guilt on him, and impeach him if he presumes to punish them. This is not the language of their illiterate preachers merely, but of their ruling elders and bishops. Even Mr. Wesley, their great father, says, "On supposition this doctrine is true, (call it election, reprobation, or what you please, for all comes to the same thing,) one might say to the adversary, the devil, thou fool, why roarest thou about any longer? Thy lying in wait for souls is as needless and useless as our preaching. Hearest thou not that God hath taken thy work out of thine hands, and that he doeth it much more effectually? Thou, with all thy principalities and powers, canst only so assault that we may resist thee; but he can irresistibly destroy both soul and body in hell. Thou canst only entice, but his unchangeable decree to leave thousands of souls in death compels them to continue in sin till they drop into everlasting burnings. Thou fool, why goest thou about any longer, seeking whom thou mayest devour? Hearest thou not that God is the devouring lion, the destroyer of souls, the murderer of men?" See tract 35, which the Methodists have republished and sent through the United States.

In all their periodicals they repeat the assertion, that if Calvinism be right, Methodism cannot be wrong, since it is only a part of God's plan. This assertion, so many thousand times repeated by them, takes it for granted that it is no matter what we believe and do if God has decreed all things; that is, if he has an all-comprehensive plan, it is no matter how much we insult him! The blasphemous inferences which they attach to Calvinism have done much towards furnishing drunkards and hypocrites with their excuses and objections. Thus multitudes, who believe that all things are decreed, and oppose the Methodists, still admit their conclusions. Some of this description are connected with different denominations, but most

94. Could we relate it, we could so state it
 That 'twould not seem just so,
 But here's the root, the cloven foot,
 Hence we will let it go.

of them belong to no religious order. They make no distinction between God's preceptive will, and his decretive will. Hence they virtually deny his moral government, and justify themselves for their wickedness, on the ground that they cannot do otherwise than God has decreed, and say if they are to be saved they shall be, and if not they cannot help it. Some of this description have professed religion, and value themselves on their orthodoxy and opposition to Methodism. They plead their dependence as an excuse for their sloth and lukewarmness. They talk about the imperfection of saints as if it were not their duty to be perfectly holy; about saints' perseverance as if they might be saved without working out their salvation; and about waiting God's time to convert sinners as if he did not work by means and instruments.

Methodist preachers in their peregrinations, often come in contact with these pseudo-Calvinists, dispute and wrangle with them, and then extensively proclaim abroad their blasphemous expressions as a specimen of real Calvinism. But this is disingenuous, for these mongrel sentiments are but the spurious offspring or conclusions of Methodism from Calvinism; they are equally disowned and abhorred by both. But the orthodox Presbyterians and Congregationalists do not, for the purpose of renouncing them, imitate the Methodists in resorting to the opposite extreme, so as to procreate errors equally monstrous and absurd. The course which the scriptures mark out is straight and plain. To turn from it to the right hand is as fatal as it is to turn to the left. As two persons, by pursuing directly opposite courses, would ultimately meet, so all religious sentiments that deviate in any direction from the Calvinistic meridian, tend to infidelity as their common and ultimate Thule.

Verse 94.—The Methodists, when they pretend to show

95. This mixt up mess, which they profess,
Would make your palate tingle ;
It does not seem like our smooth scheme,
And does not like it jingle.
96. It might, forsooth, seem like the truth,
If they would let us mend it ;
When we'd destroy its base alloy,
They strenuously defend it.
97. So deaf are they to what we say,
To forms so much enslaved,
We almost cede what's in their creed,
They're totally depraved.
98. But to deny their piety
Might seem to be too bold,
Hence, though we fear they're not sincere,
We'll only say they're *cold*.
99. We have no schism about baptism,
And care not what they say,
For we baptize by compromise,
Adopting any way.
100. But we'll again let them explain,
If they will but be brief—
Now hearken well, and hear them tell
A piece of their belief.
-

what are the sentiments of Presbyterians and Congregationalists, always misrepresent them, and then undertake to confute what no denomination believes.

PRESBYTERIAN BAPTISM.

101. "It was decreed a holy seed
Should long this earth possess ;
Successive rise till nature dies,
Through parents' faithfulness.
102. "This covenant made first with our Head,
To Abram was revealed,
To be conveyed to all his seed
By circumcision sealed.
103. "But water now, as most allow,
Has superseded blood ;
This rite we prize, our seed baptize
And dedicate to God.
104. "Such as believe, should now receive
This holy christian badge,
Unless apprized they were baptized
While in their infant age.
105. "'Most all modes are left to our care,
Referred to our discretion,
Where is it found that God has bound
His people to immersion ?
106. "The word baptize surely implies
A different allusion ;
The thing confest is oft exprest
By sprinkling or affusion."

THE REMARKS OF THE METHODISTS.

107. We'd pass this by without reply,
And let them live at ease,

But their baptism and every *ism*,
Is mixt up with decrees.

108. A holy seed is here decreed,
But still an infant throng
Must go to hell, their preachers tell,
Though only a span long.

109. The non-elect God will reject,
Though they have been baptized,
But all the rest must needs be blest—
Why then is this rite prized?

110. Why baptize those whom God first chose,
And destined to be saved?
Baptized or no, to heaven they'll go,
Though totally depraved.

111. Thus Calvinism annuls baptism,
Defeats its very end—
But here we stop, let this point drop,
For this no more contend.

Verse 109.—This is a fair specimen of the way in which Methodists pervert the doctrine of divine decrees. The absurdity of it would be seen at once if applied to temporal things, which are as really subject to divine decrees as spiritual things. God has determined that a number of farmers, through industry and economy, shall have a good supply of produce next year, and that others, through their sloth, shall have nothing. But according to the Methodists, if God has determined these things, farmers need not use any means at all; some will have a crop, and some will not, even if they all neglect the means. Nothing can be more false.

112. Baptists and they may have their way,
And hold long disputations;
We slight the event, our time is spent
In other occupations.
113. But when they urge their horrid scourge;
That fate all things controls,
This is a thing that strikes a string,
Which vibrates through our souls.
-

Verse 113.—How much better it would be for the Methodists to become reconciled to divine decrees, than to endure so much pain on account of them, or to take so much pains to prove that they do not exist! If they should succeed in believing that God does not work all things after the counsel of his own will, and is not determined what to do with his creatures, they cannot enjoy the delusion long. In the light of eternity they must for ever see that he is a sovereign, that he has declared the end from the beginning, that his counsel will stand, and that he will do all his pleasure. That inconsistent scheme they have introduced for the purpose of excluding divine decrees, does not remove one difficulty respecting them. They are obliged to admit that God foreknew whatever comes to pass, that he saw the whole from eternity. Hence there was an absolute certainty that all things would come to pass just as they do. But what made it certain? Calvinists say God foreordained them, and that he did it in such a way as to secure the free agency and accountability of men, the connexion between means and ends, that all the freedom which exists is a part of his plan. But Methodists deny that God rendered certain the things which he foreknew as about to come to pass. Hence they, and not the Calvinists, virtually hold to fatalism. This is heathen fate, that a blind something rendered future things certain, and Jupiter foresaw them as a mere spectator. The Methodists, by denying divine decrees, and admitting God's foreknowledge, virtually adopt the same absurdity.

114. Their men of war we much abhor,
And dread the texts they bring,
And dread to run like Jesse's son,
To meet them with our sling.

Their *Christian Advocate and Journal*, January 16, 1829, asks "Can a man act otherwise than God knows he will?" and answers yes, or he is not a free agent. "But will he act differently from what God knows he will?" and answers "no, for God's knowledge is perfect." These answers are correctly given, and may be given with the same propriety respecting divine decrees. Men can do differently from what God has decreed, because they are all free agents, but they will not do differently, for his all-comprehensive plan is perfect. The certainty of future events is as absolute and unchangeable on their scheme as it is on the Calvinistic scheme; but their scheme virtually refers this certainty to blind fate or destiny, while Calvinism refers it to an infinitely wise and benevolent purpose of God, who has made all things for himself, yea, even the wicked for the day of evil. On their scheme, many events transpire to which we should in no sense be reconciled, and in which the hand of God should not be acknowledged; events which, all things considered, he and his holy kingdom will for ever regret. But Calvinism holds that all things work together for the glory of God and the highest good of his people, according to his purpose.

It is impossible to conceive what advantage the Methodists' scheme can have respecting human freedom. Let them imagine the highest degree of liberty that sinners on probation can possibly have, and Calvinism will afford with them in this respect, and at the same time show from scripture and reason that God has always had wisdom, power and benevolence sufficient to concert a plan that should include this high degree of freedom, and all the actions which will ever flow from it, and that he *has* done this.

There is no difficulty in understanding the fact that God fore-ordained whatsoever cometh to pass. This is not a

115. For like Goliath, that old defier,
Our Israel they defy,
Like him they stand, with sword in hand,
But will not like him die.

secret thing ; it is revealed and belongs to us. But all the difficulty respecting it arises from a presumptuous attempt to understand what lies beyond the limits of our mental powers. We do not know how God could make moral agents, nor how he could preserve their freedom and at the same time determine their actions ; but that he has done both is sufficiently obvious. To deny it, is to reply against him and impeach his power and wisdom, as well as his veracity, and to exhibit his government as in a confused and gloomy state.

It becomes us to be still and know that he is God ; to give him the credit of having secured by his unalterable plan the freedom we enjoy, the events which transpire through human agency, the connexion between means and ends, the highest good of his kingdom, and to bow submissively to his preceptive will, remembering that it is a part of his plan that each one shall be judged according to the things done in the body. Our future actions and consequent destination are known only to God. Were his purpose respecting them revealed to us, it would not be a rule for our conduct, nor any excuse for sin ; it would leave us as free to act as we could be if no divine purpose existed. It was the duty of Pharaoh, Peter, and Judas Iscariot, to act directly contrary to the revealed purpose of God respecting the crimes they were to commit. For it was not only his purpose that they should commit these crimes, but that they should do it unreasonably, inexcusably, and through the abuse of their free agency ; and at a time when they might do otherwise. The same is true respecting all the sins that ever have been or ever will be committed. It will appear at the day of judgment that the perpetrators might have done otherwise, and that it was the purpose of God that they should perform these particular actions while they had liberty and opportunity to avoid them, and were under

116. Our cause is just, and fight we must,
This fact they ought to know ;
To stand aloof, receive reproof,
And not return the blow.
117. 'Tis a fine sight to see them fight,
And each his brother sting ;
To pierce our hearts with their sharp darts,
Is quite another thing.
118. Should they succeed to prove their creed ;
(The thought we will repel,)
We almost know that we must go
Down to the gulf of hell.
119. If we should die, we can't comply
With what they all adore ;
A God of fate we can but hate,
And hate for ever more.
120. But though their scheme makes ours a dream,
And drives us to despair,
These cruel foes will still oppose—
Oppose us every where.
121. For all they do to prove it true,
To show their cause is good,
Is one severe and glittering spear,
Aimed at our soul's life-blood.

solemn obligations to avoid them. To say that he could not decree things in this way is virtually to say that he cannot be a moral governor.

122. Divine decrees destroy our peace,
Like very frightful omens ;
We feel a wound when they expound
The eighth or ninth of Romans.
123. Had Paul foreseen how much we've been
Distressed by his harsh statements,
He'd not have used words so abused,
Or added some abatements.
124. Dear precious man, *we* don't complain,
Thy meaning *we'll* unravel,
But we lament that thou hast lent
These men such room to cavil.
-

Verse 124.—The Methodists seem unwilling to deny the bible directly, but they are determined at all events to reject the humiliating doctrines it contains, and to believe that the salvation of sinners is placed in their own hands. To make their scheme appear consistent with divine inspiration, they have altered the meaning of almost every term that relates to theology. In this way they induce many persons to believe that they do not differ widely from Calvinistic ministers. They talk and preach about *depravity, redemption, grace, holiness, repentance, faith, justification, self-denial, regeneration, the law, the gospel, the divine government, &c.* ; and fervently exhort men to have religion. But the meaning they give to all these terms, the character they ascribe to God, and the motives they urge on men, are totally wrong : but it is by perverting the meaning of grace, and giving a stock of it to the whole human race, that they attempt to unravel what St. Paul says about salvation being of grace and not of works. Grace, which he uses to signify *unmerited favour*, they consider as any favour shown to angels or men ; even our natural abilities they call grace. Hence they confound the distinction which Paul makes between grace and works. True faith, which is a humble, cordial confidence in the

125. We should not fear if thou wert here,
To explain what thou has written,
But should exult with great tumult,
To see our foes all smitten.
126. But when they claim thy lovely name,
And quote what thou didst write,
And make it read just like their creed,
We hardly dare to fight.
127. We sometimes feign to show disdain,
And leave them in the field,
But while we hate a long debate,
We hate to seem to yield.
-

truth, faithfulness, wisdom, power, and mercy of God, and always implies a new heart, they suppose means merely a belief that we shall be saved, and that Christ died for us in particular; at least they contend that such a belief is true faith, and that after a person has got it he will love God. They endeavour to evade the reasoning of Paul (*Rom. ix.*) to prove particular election and reprobation, by applying what he there says to nations exclusively, and for this purpose refer to *Jeremiah xviii.* This evasion serves merely to confuse the minds of the hearers. If God has a right to elect and reprobate nations, he has a right to elect and reprobate individuals. In consequence of his thus electing the Israelites, millions of that nation received everlasting salvation, while the descendants of Esau were left to perish. But the Apostle adduced this circumstance, and the case of Pharaoh, to show that God has a right to use sinners as a potter does a lump of clay, to make some vessels to honour and some to dishonour. His argument is, that salvation is wholly of grace. From the nature of grace it follows that God may withhold or bestow it as he pleases; and that for doing this he is accountable to none, and that none have a right to complain.

128. We greatly fear that such as hear
Will think our cause is weak,
Hence with a sigh we thus reply,
And answer those who speak :
129. " You must admit God does what's fit,
His meaning then infer ;
Besides, we read, things not decreed
Are called as though they were."
130. What can we say about the clay
Held in the potter's hand ?
" It is most rational to make it national :"
This brings them to a stand.
131. What makes it sure the church 'll endure,
And all the prophecies ;
Heathens and Jews the Saviour choose,
God's holy kingdom rise ?
132. When brought to this, we will dismiss
This sad interrogation ;
And ask them why they would deny
The freeness of salvation ?
133. Or make the Lord deny his word,
And partial in his ways,
By saying he sets some men free,
To others gives no grace ?

Verse 129.—*Rom. iv. 17.* This passage, which asserts that God could speak of things not yet existing, as if they actually existed, since he had immutably decreed their existence, the Methodists explain in such a way as to impeach his veracity.

134. That some he hates and reprobates,
 And leaves them to the curse,
 And does presume to fix *our* doom
 Without consulting *us*?

135. O ! 'tis intrusive—most abusive !
 'Tis an abomination !
 We'd sooner view such texts untrue,
 Than hold to reprobation.

Verse 135.—The feelings of the Methodists are expressed in a sermon published by John Wesley, now tract No. 35, entitled *Free Grace*. Speaking of God's electing love, by which some were chosen in Christ before the foundation of the world, to the exclusion of the rest, he says—"This doctrine represents our blessed Lord, Jesus Christ, the righteous and only begotten Son of the Father, full of grace and truth, as an *hypocrite*, a *deceiver* of the people, a man void of common sincerity; for it cannot be denied that he every where speaks as if he was willing that all men should be saved. To say, therefore, that he did not *intend* to save all sinners, is to represent him as a gross *deceiver* of the people. If you say he calls those who cannot come, those whom he knows to be unable to come, those whom he can make able to come but will not, how is it possible to describe greater insincerity? You represent him as *mocking* his helpless creatures by offering what he never *intends* to give."

Mr. Wesley totally confounds the distinction between *natural* and *moral* ability. Calvinists contend that sinners are able to comply with Christ's invitation, inasmuch as they have all the natural abilities that are necessary, but will not come unless he makes them willing; and that he is not obliged to make any willing, but that he is graciously pleased to subdue the will of some, and leave others to their own chosen way.

Mr. Wesley proceeds and says, "The doctrine of predestination represents the most holy God as worse than the

136. As if a man should grab a hen,
 And hold her by the neck,
 And bid her choose, or life refuse,
 So wring it till it break.

devil! As both more *false*, more *cruel*, and more *unjust*. More false, because the devil, liar as he is, hath never said he willeth all men to be saved: more unjust, because the devil cannot if he would be guilty of such injustice as you ascribe to God, when you say that he condemned millions of souls to everlasting fire for continuing in sin, which for the want of that grace he will not give them, they cannot avoid; and more cruel because that unhappy spirit seeketh rest and findeth none; so that his own restless misery is a kind of temptation to him to tempt others. But God resteth in his high and holy place; so that to suppose he, of his own mere motion, of his pure will and pleasure, happy as he is, dooms his creatures whether they *will or no*, to endless misery, is to impute such cruelty to him as we cannot impute to the great enemy of God and man; it is to represent the most high God as more cruel, false, and unjust than the devil. This is the blasphemy clearly contained in the horrible decree of predestination. But you say you will prove it by scripture. Hold—what will you prove by scripture? That God is worse than the devil? Do you ask what is its meaning then? Better it were to say it had no meaning at all, than to say it had such a sense as this; whatever it prove beside, no scripture can prove predestination."

Mr. Wesley pursues this kind of rant, taking it for granted that God has no more right to dispose of his creatures than the devil has; that the Sovereign of the universe has no more right to send sinners to hell, while he has power to save them, than the devil has to lead them there. The ninth chapter of *Romans* is a direct refutation of this impious tract. According to the reasoning of Mr. Wesley, God is the greatest murderer in the universe. For while common assassins murder a few of their fellow creatures, and Satan, who is a murderer from the beginning, has

137. We'll shift the ground, and so confound
What we cannot endure ;
And thus perplex those who would vex
These hearts of ours so pure.
138. We'll prove the call is made to all,
With arguments complete ;
Then quote, and quote what prophets wrote,
So cover our retreat.
139. But if we meet with a defeat
Where we cannot recede,
We'll then reply with irony,
" So all things are decreed.
140. " Since this is true, then we may do
At all times as we please ;
You cannot blame our creed or aim,
While we fulfil decrees.
141. " If you are right, you should delight
To see our cause prevail ;
Do what we will, we shall fulfil
God's plan, which cannot fail.
-

killed thousands of human beings, God, who has the keys of death, has swept away whole generations, and put an inconceivable number even of helpless infants to a torturing death. Therefore, according to Mr. Wesley, God is a greater murderer than the devil.

" Nay, but, O man ! who art thou, that repliest against God ! Shall the thing formed say to him that formed it, why hast thou made me thus ? Hath not the potter power over the clay, of the same lump to form one vessel to honour and another to dishonour."

142. "Thus we are strong, cannot be wrong,
 'With two strings to our bow ;'
If our cause dies, then yours will rise,
 And catch us from below."
143. This smart retort, our last resort,
 Sustains our noble cause ;
The crowd around repeat the sound,
 Expressing great applause.
144. We will not lie, but we will try
 Their preachers to molest ;
Tarnish their name, destroy their fame,
 And try to catch the rest.
145. 'Tis not quite plain they can ordain,
 But we'll our candour show,
And stop once more, give them the oar,
 And see how they will row.
146. Attention all, both great and small,
 Their speakers take their flight,
Their little bark scuds like a shark,
 They'll soon be out of sight.

PRESBYTERIAN ORDINATION DEFENDED.

147. "The ministry, we all agree,
 Has a successive course ;
Ours, we contend, does not depend
 Upon a papal source.

Verse 147.—There certainly have been, in every age, since the days of inspiration, some pious persons opposed to such as would "be lords over God's heritage." Through them, it is believed, Presbyterian ordination has been unin-

148. "Nor need we trace, through that disgrace,
The right of consecration ;
There was a seed for ever freed
From that abomination.

149. "The mystery of papistry
Was like a smother'd flame ;
It rose at first from sordid lust,
To get the greatest name.

interruptedly transmitted to the present day : but this circumstance is not essential to the validity of the ordinance. The Church of England renounced the Pope in 1534, and were excommunicated by him ; but their clergy considered the ordination he had conferred on them as valid. With more consistency such Congregationalists and Presbyterians as were ordained by bishops might reject their episcopal authority as unscriptural, and still admit that they had a right to ordain as Presbyters. Indeed, the Church of England themselves, considered at first, and many of their eminent writers have always considered, the episcopal authority as a civil appendage, a mere human contrivance. Thus, an act of parliament passed in the reign of Henry VIII. says, "Archbishops, Bishops, Archdeacons, and all other ecclesiastical officers, have no manner of jurisdiction ecclesiastical, but by, under, and from his Royal Majesty." Bishop Bancroft was the first who put in a claim to a *divine right*. This excited great agitation. Many Episcopalians considered it impious to pretend that Christ had invested Bishops with that superiority to Presbyters which had been granted merely to subserve the cause of royalty ; but other Bishops gradually adopted and advocated the theory which seemed so favourable to their reputation. Many will believe what great men confidently assert. Hence, though episcopacy has no support in the gospel, and though it is known that it was adopted at first, merely as an expediency, yet many really believe that it came from Heaven, and has been preserved and transmitted by the Papal Church !

150. " 'This pride possess the apostles' breast,
Exciting emulation ;
Then they inquired whom Christ desired
Should hold the first gradation.
151. " (To give the sense the present tense,
Their question seems to bear ;)
' *Pray, Master, do inform us who
Shall have the Bishop's chair.*'*
152. " Jesus replied, and checked their pride,
Corrected their false notion ;
Told them he meant none whom he sent
Should ever seek promotion.
153. " Humility forms one degree,
By which they may be noted ;
But he provides no way besides
For them to be promoted.
154. " Twelve he ordained, their work explained,
Commissioned them at large ;
To show that they had equal sway,
He gave them all one CHARGE.
155. " *This* will descend till time shall end—
But they were also fitted
To do his will, with special skill,
That never was transmitted.
156. " None now can claim the apostle's name,
Though some would think much of it ;
For when released their office ceased,
As did that of a prophet.

* *Matthew* xviii. 1. and *Luke* xxii. 24, 25.

157. " All Bishops *then*, were humble men,
Who sacred office bore ;
Elders, as peers, were overseers—
A *Bishop* meant no more.
158. " The word was used, when not abused,
For any settled *pastor* ;
At length it meant, by vile consent,
A *high assuming* MASTER.
159. " All presbyters, or ministers,
Sustained an equal state,
Till they began to mend God's plan,
And made the Episcopate.
160. " A few, at first, received a trust,
In deference to their age—
An undue share of pastoral care,
That raised them on the stage.
161. " This courtesy made one degree
Toward that ambitious height,
Which few disdained, and some obtained,
Then claimed it as a right.
162. " With pride inspired, and much admired,
Because they held this grade,
They would despise the humble cries
Of brethren in the shade.

Verse 160. —Mosheim says, that " In the first century, the rulers of the church were called either Presbyters or Bishops, which two titles are in the New Testament, undoubtedly, applied to the same order of men." But at length these titles were differently applied. A Bishop was

163. "They'd say 'tis plain, none can ordain
Men far above their heads ;
This right of course, to have due force,
Belongs to one that leads.
164. "Such plebeians may both preach and pray,
As shall be moved by grace ;
To rule and reign, confirm, ordain,
Require a Bishop's place.
165. "For many years, this caused no fears,
Excited no alarm ;
For this high post was threatened most,
And most exposed to harm.
166. "A higher grade having been made
Than Christ saw fit to own,
Prepared the way, a later day,
To raise the papal throne.
167. "Thus when men take, by some mistake,
A slightly devious way,
They wander more as they explore,
And wander far astray.
168. "As yet, the Pope had little scope,
He only could preside,
For he still met the imperial LET,
Which bounded all his pride.

acknowledged to be superior to a Presbyter, "by custom," as Jerome says, "rather than by any real appointment of the Lord."

Verse 168.—2 *Thessalonians* ii. 7. "For the mystery of iniquity doth already work ; only he who now letteth

169. "At length the dome of civil Rome,
In sad prostration lay—
When Cæsar fell, the pope could swell,
The LET was moved away.
170. "Then was the time, when in his prime
This man of sin arose,
Like a black cloud, the Heavens to shroud,
And fill the world with woes.
171. "From age to age he showed his rage,
Slighting the written word;
Maintained his cause by his own laws,
Enforced by fire and sword.
172. "While rolling in the filth of sin,
Drunk with the martyrs' blood,*
Millions fell down before his throne,
Adoring him as God.
173. "Nevertheless the wilderness
Contained a hiding place,
Where some retired, by truth inspired,
Hid from the serpent's face.

will let till he be taken out of the way, and then shall that Wicked be revealed, whose coming is after the working of Satan, with all power, and signs, and lying wonders." This *let* or hinderance was the imperial government of Rome; when it was taken out of the way, the papal hierarchy arose.

* *Revelations* xvii. 6.—Drunken with the blood of the saints and martyrs of Jesus.

Verse 173.—*Revelations* xii. 14. "To the woman were given two wings of a great eagle, that she might fly into the wilderness, where she is nourished for a time, and

174. " Here they were fed, though numbers bled,
And still retained their station ;
Their sacred fire did not expire
Until the reformation.
175. " Then Luther rose and met their foes,
And lit the extinguished lamp ;
Dispelled the night by pouring light
Upon the papal camp.
176. " He gave the alarm, and broke the charm
That bound the Christian world ;
Through many regions the papal legions
From their high seats were hurl'd.
177. " The work extended, and never ended,
Removing moral gloom ;
The angel flies, amidst the skies
Proclaims the papal doom.
178. " The two-horned beast has much decreased,
He groans with mortal pains ;
His tongue he gnaws,* he shows his claws,
While he is held in chains.
179. " But many fly from papistry
As not to be endured,

times, and half a time, from the face of the serpent ;" that is, 1260 years.

Verse 177.—*Revelations* xiv. 9. The third angel flying through the midst of Heaven, preaching the everlasting gospel, proclaiming an awful curse on all who adhere to the papal beast, evidently marks the reformation which was commenced by Martin Luther, A. D. 1517.

* *Revelations* xvi. 10. " They gnawed their tongues for pain."

Who still retain a papal stain,
To papal rites inured.

180. " They would not dare to tell you where
The papal power began ;
Above ? below ? they do not know,
From Heaven or from man ?

181. " Here they must pause, to serve their cause,
Their right to separate,
And to maintain none can ordain
Except the Episcopate.

182. " Our scheme disclaims the forms and names
Of aristocracy,
For our church plan has always been
A pure democracy.

183. " Our pastors stand by God's command,
That they their flocks may feed ;
But they are free from prelacy,
None can assume the lead—

184. " Except our HEAD, who once was dead,
But lives to die no more ;
He is our king, his praises sing,
His name let all adore.

185. " This is the plan called puritan,
Which our forefathers chose ;
For this some bled, and others fled
For refuge from their foes.

Verse 180.—*Matthew* xxi. 25. The baptism of John, whence was it ? From Heaven or of men ?

Verse 185.—Under Elizabeth, Queen of England, a

186. "In this new world they first unfurl'd
The banners of their God ;
And here they found, on desert ground,
A permanent abode.

187. "Here they found rest, here they've been blest,
And to a nation grown ;
Their liberal views, which we diffuse,
Our civil rulers own.

court of high commission was appointed to try heretics, or those who would not conform to the Episcopal church ; exact conformity was required on severe penalties : multitudes were persecuted. In 1602, a revival of religion occurred in several counties : the subjects were desirous of living according to the simplicity of the gospel. They were watched by officers, obliged to fly from place to place ; they were deprived of the means of support, and many of them imprisoned. Hence the church under Rev. R. Clifton, who was succeeded by Rev. John Robinson, concluded to emigrate to Holland, that they might there worship God according to the dictates of their conscience. But the same Episcopal power that persecuted them refused to let them go. Every harbour and vessel was barred against them. At length, after innumerable embarrassments, they found the means of eluding the vigilance of their enemies, and obtained a temporary asylum among strangers. But such were the difficulties attending them in Holland, that they concluded, after much deliberation and prayer, to embark for America, which had been discovered about a hundred years before. After spending a day in fasting and prayer, this pious company, consisting of a hundred and one persons, bid adieu to the old world, committing themselves to the care of Providence, sailed for this country, and arrived at Cape Cod Nov. 22, 1620, and commenced the settlement of New-England.

188. " All regal power we both abhor,
And it must cause surprise,
A regal creed should ever breed
Under these western skies.
189. " By creeds unarmed, we're not alarmed,
We hope no more to flee ;
We shall be blest, enjoying rest,
While government is free.
190. " Hence without fear, we'll persevere
In spreading truth abroad ;
Whatever way others may stray,
We'll rest our cause in God."

THE SARCASTIC REMARKS OF THE METHODISTS.

191. Their speech is ended, their cause defended,
They've made a fine oration,
They've chained the pope, outstript Europe,
By circumnavigation.
192. But doubtless they forgot to say
Their fathers had their fetches,
And stained their cause by their blue laws,
Hung Quakers and the witches.

Verse 192.—It is admitted that the fathers of New-England partook, in some measure, of the bigotry and superstition of the age in which they lived. But this circumstance does not affect the religious truths which they defended and transmitted to their posterity. It does not follow because they had errors, that they were wrong in every thing, nor that those who imitate their piety are chargeable with their feelings. Noah, the father of the human race, was once intoxicated ; would it not be unreasonable

193. Or did they fear the dead would hear,
And make them sons of Ham ;
So turn their backs, lest they be blacks,
To hide their father's shame ?
194. We will admit they're not black yet,
As it respects their skin ;
We should be glad if we could add
That they're not black within.
195. Their bubble's burst, their work is curst,
Their Babel left undone ;
Now they can spare the vital air,
And let us see the sun.
196. They cannot rise, hence they despise
And hate coercive power ;
These grapes on high above them lie,
Therefore they call them sour.
197. But how shall we make all men see
The birthright now is ours ;
That a new law makes them Esau,
And gives us all the powers.

to treat his whole character and services with contempt, or to charge his crime as a disparagement on those exclusively who imitate his piety ? Equally unreasonable and abusive is it, for other denominations to reproach the Congregationalists of New-England with the failings of our common parents. Their failings have been greatly exaggerated: the peculiar circumstances in which they were placed tend to palliate their conduct, if not to justify it. No cotemporary denomination were so free from improprieties. It is owing to the religious liberty which the puritans obtained in England, and established in America,

198. Our name denotes, our scheme promotes
A fixed Episcopate ;
But this alas ! we must let pass,
Remembering our weak state.
199. The world will know, that long ago
Our Bishops sprung to light,
Without a mother, father, or brother,
But not without a right.
200. We know 'twas fit he should transmit
The right of ordination ;
This power arose, and cannot close,
But with our dispensation.
201. But still we fear, that should we sneer
At their lay ministration,
The worldly wise would soon despise
Our mode of consecration.
-

at the price of their blood, that the Methodists have always been exempted from persecution.

Verse 199.—The Methodists deny Presbyterian ordination, and advocate Episcopacy. Hence, according to their own sentiments, their preachers are not legally ordained ; for Mr. Wesley, who undertook to make bishops, was merely a presbyter, having never received ordination as a bishop. But their preachers, when constituted through this self-created power, claim a divine right to act in ecclesiastical matters, above all human control. They form an aristocratical hierarchy, as absolute as popery. Their churches have no voice in admitting, disciplining, or excluding members, nor respecting what preaching or preachers they are to have from time to time. Their preachers oblige them to submit silently to their dictates, on pain of excommunication.

202. Therefore 'tis best to let this rest,
For 'tis a mere digression ;
Since we are lame, we will not blame
The mode of their succession.
203. We know too well that they excel
In human erudition ;
We farther know that we can go
Beyond them in ambition.
204. Gliding around, we catch the sound
Of every breath of fame ;
While in the dark we see our mark,
And cannot miss our aim.
205. We will just tell, what once befell
One of our fellow creatures,
Who was decoyed and then destroyed,
By hearkening to these preachers.
206. Some time ago—we do not know
The name, the place, nor date—
A woman heard, and then she feared
That some were reprobate ;

Verse 206.—The Christian Advocate and Journal, a Methodist paper, has this quotation, under the *head of Satan's devices*, from a sermon delivered by one of their preachers. "A certain woman of my acquaintance, informed me that she knew a woman, who, after hearing the doctrines of electing love, distinguishing grace, and reprobate wrath, drew this awful conclusion: perhaps I am not one of the elect—if so, I may as well know the worst of my case—and, in the moment of temptation, put an end to her earthly existence by hanging herself." The editors say this is too valuable to be wasted on the desert air. As their object

207. She feared that she, by some decree,
Was doomed to endless death ;
Then took a rope, gave up all hope,
And stopt her vital breath.
208. This plainly shows that death, and woes,
And everlasting pain,
At once take sides with these blind guides,
And follow in their train.
209. At least, we'll say they preach for pay,
And while they preach are dead ;
They write and read, but do not feed
The hungry soul with bread.
-

is to prove that Calvinistic preaching may sometimes be the occasion of suicide, they might have recorded an instance more to the point. It was that of a man about eighteen hundred years ago, who had been accustomed to hear what is now called Calvinistic preaching. Within a few hours after hearing a pointed discourse on reprobation, he went away and hanged himself.

Verse 208.—This is the spirit, and almost precisely the language, Methodist preachers use, in every town, parish, and corner of a parish, where they can get access. It is true that the editors of their periodicals seek to render Methodism respectable in view of the literary world ; and for this purpose say many flattering things, talk about charity and candour, and intimate that it is desirable that Presbyterians should keep their ranks, and fight against the common enemy under their own colours. But actions speak louder than words. If a long-continued systematic course of conduct proves any thing, it proves that Methodists adopt every possible device and measure to divide, scatter, proselyte the Calvinists, and to exterminate all their institutions.

210. Can those who hear pay by the year,
And pay by such constraint,
Such a great tax laid on their backs,
And utter no complaint ?
211. If they should seem to feel this theme,
To think they're growing poor,
Then we'll conceal, or not reveal,
The burdens we endure.
212. We all must give, if we would live,
Children among the rest,
And always pay on quarter-day,
As each one is assest.
213. Our books, though high, we all must buy,
And that there be no losses,
We must afford to give the board
Of preachers and their horses.
214. No other sect such sums collect,
Such heavy taxes pay ;
But this we do for what is *true*,
And do in our own way.
215. What each one pays, will go to raise
Some faithful circuit preacher,
Or to protect our loving sect,
And make us all the richer.
216. These men will see how this can be,
If they will take our side,
They'll pay, somehow, much more than *now*,
And still be satisfied.

217. Our plan we've laid, to get their aid,
To draw them to our ground,
Then hold them fast, from first to last,
When once we have them bound.

Verse 217.—It is admitted that there are some preachers and writers, in populous cities, and other individuals connected with the Methodists, who do not descend to such meanness as is here attributed to the denomination. They regard the rules of propriety, and would wish to promote good order; but they seem blind to the irregularities of their brethren, and to the corrupting tendency of their scheme. When an attempt is made to expose the evil, they are induced to think it slanderous, and still advocate the cause. Their influence, and the circumstance that they have reclaimed some of the openly vicious, tend to conceal the abominations of Methodism, and give it a false splendour. Some of the orthodox encourage it, from a belief that it will counteract the common enemies—intemperance, profaneness, Unitarianism, Universalism, and Deism. But such as will take the trouble to trace moral effects to their causes, may see that the Methodists occasion an increase of these evils, and seek to wrest from us the only weapons by which these heresies can be effectually opposed.

The ways of the Methodists are moveable. But they are pretty uniform as to their method of alluring such as have itching ears. They give previous notice that something extraordinary is to be expected at their meetings—a new preacher—a powerful sermon—a farewell sermon—the possibility of falling from grace to be proved—Methodism inside and out, to be preached, &c. Individuals are invited to attend, and sometimes urged to bind themselves by a promise, and their promise used as an inducement to others. When thus drawn away from the regular and stated means of grace, an attempt is made by sophistry, witticism, and misrepresentation, to prejudice their minds against the sacred institutions which have been defended and handed down to us by our fathers, against the humbling doctrines of the gospel, and all who preach them. The

218. We'll make them think their name would sink,
If they should ever leave ;
That to grieve us would bring a curse,
From which there's no relieve.

219. While they are true we'll be so too,
And they'll have nought to fear ;
But O ! the woes that we'll impose,
Unless they persevere.

young and inexperienced are thus deceived and perverted. Their serious impressions, if they had any, are erased or made the occasion of ensnaring them. Such as do not admit Methodism, are imperceptibly contaminated by breathing its atmosphere; while they suppose they are merely gratifying their curiosity, they inhale the poison. If regardless of religion before, they are rendered more light and giddy. On seeing a drove of youths returning from a Methodists' meeting, one might suppose from their appearance and conduct, that they were just let loose from a licentious theatre.

A great part of those who are wrought up to an ecstasy of joy among the Methodists, apostatize after a few weeks, and become tinctured with infidelity. Knowing that their experience was delusory, and believing, as the Methodists assured them, that no conversion is more pure, they treat all experimental religion with contempt. The number who totally forsake the house of God, in consequence of their having followed the Methodists, is increasing to an alarming degree. For they have good sense enough to be disgusted with Methodism, and depravity enough to be influenced by it, so far as to despise all other religious institutions. Thus the Methodists unintentionally occasion a rank harvest of heathenism; and many become incurably hardened by having been once heated in their forge. Little do parents and guardians generally, consider to what danger the young immortals under their care are exposed, when permitted to gratify their curiosity, by attending Methodists' exhibitions.

220. This way to hold them need not be told them
Till we have got their name ;
But we'll pretend their good 's our end,
Their good is all our aim.
221. O how we love their souls, above
All else beneath the sky !
We'd talk and pray our lives away,
If they would but comply.
222. We may use this sweet artifice
Where 'tis not understood,
Such loving arts will move their hearts,
And do their souls much good.
223. And holy guile will not defile
The cause which we pursue ;
So blind and weak are those we seek,
That nothing else will do.
224. They're so entrenched, with error drench'd,
So near destruction's jaws,
We must devise what we'd despise
In any other cause.
225. To proselyte is our delight,
It keeps us very busy ;
In this employ we have much joy,
Without it are uneasy.
226. Our talent lies this way to rise,
'Tis here we do our duty,
'Tis in this way we show our sway,
Our greatest moral beauty.

227. But here we must be loving first,
Take care how we proceed,
Prepare the way to catch our prey,
Show them the Saybrook creed.

Verse 277.—The creed contained in the Saybrook Platform, has long been out of use. It contains the essential doctrines of the gospel, imperfectly expressed and mixed with some errors. The Congregational churches, with the exception of the Unitarians, agree essentially with the Presbyterians, but have not, like them, a common confession of Faith. Each church adopt such a summary of doctrines as they please. But the Methodists, who are rigidly bound by their Discipline, take much pains to induce the ignorant to believe that the churches of Connecticut are equally hampered by the Saybrook Platform, and then charge on them all the defects of that Formulary.

The following sketch shows that the Methodists continue to display at the south, the same spirit that has so long distinguished them at the north.

“If it be a destitute place, where the people are unacquainted with matters of religion, they first endeavour to fill the people’s minds with admiration for their disinterested benevolence, in travelling through frosts and storms, for their benefit, and with prejudices against the doctrines and ministers of other denominations, especially Presbyterians, whose doctrines they represent as a horrible system of fatalism, their people as mere formalists, and their ministers as college-bred idlers, who will not preach without a great salary. They strengthen these impressions by means of their *books* and *tracts*. Thus they work until they get a society formed. Then they begin, for the first time, to intimate the propriety of some small contributions of money—not for *themselves*—Oh no! it is the Presbyterians that preach for money—but only to ‘send labourers into those parts where they are most wanted.’ Having, by degrees, got the people trained to the business, then ‘men and brethren, help!’ But if they find a place already occupied by a pastor and congregation, they begin their work with

228. They're not aware what things there are
Pertaining to their system ;
Hence to explain what they maintain,
We'll offer to assist them.
229. A Discipline does us confine,
Bound by a human creed ;
Hence we'll suppose 'tis so with those
Who our assistance need.
230. They shall be told that they do hold
To every Catechism,
And every thing which we can bring,
That looks like Calvinism.
231. Thus we'll get near, and make them hear
What will their feelings shock,
Then we shall feed and shortly lead
The feeble of their flock ;

professions of universal charity for all denominations, especially for such as they find on the ground. Thus they get invitations to preach in their houses, and opportunity to 'work' on the ignorant and wavering part of the people. Having gained friends in this way, and organized a class, they next want a meeting-house. While that is in agitation, they are peculiarly liberal and friendly in their sentiments ; they and other Christians are all 'brethren,' and why should they not help one another in their endeavours to do good ? The subscription paper goes to every man in the neighbourhood, ministers not excepted. When, through the liberality of Presbyterians and others, they have got a house of worship, then come the presiding elders with their train, the quarterly meetings with their bustle, the war whoop is raised in the camp, the Calvinists are cold-blooded hypocrites, their pastors are money preachers, sleepy preachers, persecutors, and 'the Methodists will take the world.'"—*Vis. and Tel.*

232. Hold meetings then and cry *Amen!*
Our jolly tunes we'll sing,
And make our tracts, our battle-axe,
Upon their bulwarks ring.
233. Tract number one, is our great gun!
So are two, three, and four,
Five, six, and seven, rending all Heaven,
Like seven thunders roar!
234. Every number roars like thunder,
By Heaven-taught men composed,
But nought can equal the mighty sequel,
"Duplicity exposed."
335. When we would read we can't proceed,
But cry out "this is good!"
This is the thing, 'twill deeply sting—
And this will fetch much blood.
236. "Ye princes, rise," lift up your eyes,
Behold the tented field?
There are your forces, needing resources—
"Arise, anoint the shield."

Verse 234.—"Duplicity exposed," is the name of a scurrilous tract, No. 44, published and extensively circulated by the Methodists, for the purpose of rendering the Calvinists contemptible, charging them with the grossest duplicity and deceit. Some of their tracts are taken from other denominations, and contain valuable matter. Those tracts only which contain the peculiarities of Methodism are designed to be exposed in this treatise.

Verse 236.—Preaching on the passage here noticed, a Methodist preacher, some time since, stated, that by *princes* may be meant the Methodist classes; by the *shield* he supposed the circuit preachers were intended, and to *anoint*

237. Some are perverted, and have deserted,
 And no assistance lend,
 While these ten tribes forsake their guides,
 "Let Judah not offend."
238. O Judah, stand, defend our land,
 Proceed and conquer more ;
 Your power display, hold fast your prey,
 Like hungry lions roar.
239. Ye men of might, pour forth your light,
 Apply your pens and presses ;
 Spare no expense, you're our defence,
 You have our hearts and purses.
240. Your stations take, your pitchers break,
 And raise our banners high,
 Use briers and thorns, and blow ram's horns,
 And then our foes will fly.

the shield, was to contribute liberally for their support. He then fervently urged these *princes* to rise and anoint the *shield*. Why may not those who publish tracts and magazines be considered as included in the *shield*? And why would it not be equally *anointing* the *shield*, for these *princes* to purchase these Methodists' books, especially as they are usually sold at a very high price?

Verse 237.—A great number of Methodists at the south and west, have seceded, and formed a separate establishment, which they suppose is more consistent with Christian liberty, than that which the Methodist discipline requires. In this way the whole denomination may yet be untrammelled. If once freed from that spiritual servitude in which they are held, and left to examine and think for themselves, they would, in this enlightened age, be likely, in time, to acquire correct views respecting the nature of holiness and the principles of the gospel.

Verse 240.—The Methodists often allude to the way in

241. Supposing they in any way
Support their own delusion,
Or should be found to stand their ground,
We'll cry out *persecution* !
242. This we'll proclaim, and get the name
Of being much abused ;
Then all will see our dignity—
Thus were the Apostles used.
243. That sect, though cold and waxen old,
Is sometimes much excited ;
Begin to glow, and feel their wo,
And seem to be affrighted.
-

which Jericho was taken ; but they do not, it is supposed, think it necessary to use literally the same instruments. For imitating that transaction one night, some time ago, at a camp meeting, in Vermont, they used tin trumpets instead of *ram's horns*.

Verse 242.—The Methodists incessantly boast of the persecution which they experience ; whereas they have been treated with unparalleled lenity, considering their disorderly and violent proceedings. For instance, God is graciously pleased to revive his work in a place, through a regular course of instruction there administered. The Methodists at length hear of it, and come in expressing great joy, and a wish to lend a helping hand and make a common cause ; some members of our churches, ignorant of their devices, encourage them. As soon as they can make an impression, they instil their corrupt sentiments into the ignorant, and use every device to induce them to forsake the guides of their youth, and enlist into their ranks. They ultimately fill the place with confusion. If the church and pastor refuse to yield every thing to their domination, they set up a cry of persecution !

244. But while they tremble, they resemble
Some dreary snow-capt mountain,
That shakes, and roars, and lava pours
From its deep fiery fountain.
245. Hot reprobation and fixed damnation
From their high pulpits roll,
Spreading dismay through all the way,
And frightening every soul.
246. Scorched and wounded, and confounded,
And flying from the alarm,
Their youths resort to our safe fort,
To get our healing balm.
247. But soon a chillness and death-like stillness
Succeed this mighty show,
No fiery light to change their night,
Or melt their mountain snow.
248. This we're aware some will not bear,
We'll say they've true revivals,
Lest we offend some loving friend,
And so assist our rivals.
249. But then we'll say, they've got our way,
Encroached upon our right,
That they acquire some of our fire,
And shine by our true light ;
250. That they've in part learnt our new art,
And ventured on our ground ;
We've taught them how to hold the plough,
The gospel trumpet sound ;

251. And how to make the Heavens shake,
And send a drenching shower—
Our scheme they try, lay Calvin by,
And then they have “the power.”
252. Hence their displays of heavenly grace,
And all their mighty movements,
Arise, we deem, from our blest scheme,
We’ve taught them these improvements.
253. Now we’ll admit they often fit
Poor sinners for our care,
We interpose and ease their woes,
And save them from despair.
-

Verse 253.—The Methodists intimate by their preaching and publications, that they have occasioned all the revivals and benevolent efforts of the present day; and that it is by omitting Calvinism and preaching their sentiments, that Calvinists so frequently receive a spiritual blessing. But revivals were frequent in New-England long before the Methodists existed, and now occur where Methodists exert no influence. In numerous instances, where they exert all their influence, they are left like the path in the desert, while God in sovereign mercy, renders the peculiar sentiments of Calvinism the means of an extensive revival.

Those revivals are the most pure and durable. where Methodists are unable to make any impression: when they are admitted as co-workers, the work soon ceases, and many apostatize. A real Calvinistic revival has no connexion with a Methodist revival, but is totally different from it in all its features, and must have had a different origin. That deep conviction, humble joy, and trembling hope, by which it is marked, arise principally from a just view of God’s ultimate end in creating and governing the universe. When sinners begin to realize that he made all things for his own blessedness, and that his plan of re-

254. With their abuse they are of use
To rouse some hardened sinners ;
In works of grace, these latter days,
They seem to be beginners.

demption is adapted to this end, they see that the natural bent of their hearts is opposed to him, and that they are absolutely dependent on him for reconciliation. This conviction sweeps away their false hopes, fills them with solicitude, prepares them to receive his transforming influence, and to ascribe the change, when produced, to his sovereign grace. It was in view of the awful, glorious truth, that God works all things according to his eternal counsel, and for his own glory, that the three thousand at Pentecost were pricked in their hearts and humbled into the dust before God. See *Acts* ii. 23 and 37.

But the Methodists, in common with Universalists, Unitarians, and other errorists, fall in with the feelings of the selfish, unhumbled heart, by virtually denying that God made all things for himself. They represent him as aiming ultimately at the good of men, and as bound, and disposed to do all that he can to promote the endless good of every individual. Sinners, while believing this fatal error, may be excited, alarmed, and wrought up to an ecstasy of joy, but cannot be truly converted. Indeed the Methodists' conversions and revivals, when tried by President Edwards' treatise on religious affections, will appear delusive. All the symptoms of them are such as he considers fallacious, and no signs of true conversion.

If the Methodists have, as they claim, roused the New-England churches to action, it is doubtful whether they have done more in this way, than was previously done by Voltaire and his associates. Great efforts to propagate error usually tend to awaken the friends of truth. Thus the wrath of men is made to praise God.

Verse 254.—The Methodists seldom occasion a religious excitement, except the high pressure of camp meetings. The low views of human depravity, of the divine law and government, which they advance, the foolish and slanderous

255. But they've no skill to guide the will,
They lead but to bewilder,
But we are near to interfere,
As a wise master builder.
256. They lower their voice, allow no noise,
Not even shouts nor sighing,
Like some stern mother who seeks to smother
Her child to stop its crying.
257. These are the reasons, why at such seasons
We aim to get the lead ;
They would destroy all peace and joy,
The way that they proceed.
258. We'll let them have what they would crave,
The care of our supplies,
But 'tis our part to guide the heart,
And make the building rise.
-

anecdotes, the groans and shouting mixed with their preaching, tend to gratify the wicked, but not to convict or awaken them. Many resort to their meetings as they would go to a theatre, or to any scene of carnal mirth. They have a plausible pretext for profaning the Sabbath in this way. They are thus not merely allured from the regular means of grace, but they become exceedingly hardened by that kind of instruction which they hear among the Methodists. "Evil communication corrupts good manners." This is more dangerous than even Universalism, for it is more plausible. "By good words and fair speeches they deceive the hearts of the simple."

Verse 258.—The most active and useful Methodists are those who have been instructed and impressed in the ranks of Calvinism, and then seceded.

259. Unskilful men have often been
Employed in clearing lands ;
To cultivate and decorate
Is left to other hands.
260. Now if they please, with their decrees
They may be pioneers,
But we'll be near upon their rear,
With our bold grenadiers.
261. When they revive, and are alive,
And seem about to rise,
Then we will show what we can do—
Cast down our rods likewise.
-

Verse 261.—Where a religious revival has commenced, and multitudes are impressed, who are ignorant of the distinguishing doctrines of the gospel, the Methodists generally avail themselves of the opportunity and take great advantage. They collect their forces, set up meetings, gather a crowd, and with noise and tumult overwhelm those who have begun to be alarmed, induce many to believe they have religion, tell them they must not doubt, for to do that would be to yield to Satan, “who desires nothing more than to set young converts to doubting.” They then urge them to join the class *for six months only*, on trial. Some members of our churches will encourage them for a time, from a mistaken notion that they may do good, since they make a great impression. Others, who foresee the evil, are afraid to oppose them, lest opposition at such a time, should stop the revival. Some just begun to be impressed, will go to these Methodist meetings in hope of receiving some good; but they become confused, lose their conviction, and turn again to folly. Some who hate God's sovereignty, and wish for religion without self-denial, will join the Methodists' ranks, and shout, sing, pray, and exhort for a time, and then turn back and treat all religion with

262. And when we find the work's declined,
The reformation closed,
It shall be said, the Spirit fled
Because we were opposed.

263. Our force we'll muster, with a bluster
A holy onset make ;
Then we are sure some to allure,
And great advantage take.

264. We'll cry aloud, and melt the crowd
To penitential tears,
Then sing and pray, and drive away
Their rising doubts and fears.

265. Soon as we find they are inclined
To join "the heavenly shout,"
We'll say 'tis sure their hearts are pure—
'Tis Satan makes folks doubt.

contempt. Even young converts become bewildered and pleased with the attention and distinction the Methodists confer on them, attend their meetings, take the lead, are lifted up with pride, and soon sink into darkness, and become useless. Intelligent men, who were beginning to be thoughtful, are disgusted with such scenes of confusion, and are ready to doubt the reality of revivals. Sober Christians are disheartened, and cease to make efforts to continue the work, and it soon ceases. A few are gathered into the church ; but the fervour of religion is gone. Even the Methodists, though they have swelled their list of seekers, usually find themselves like the lean kine of Egypt. In hundreds of instances they have had the honour of showing their influence in revivals, like the locusts of Canaan. "Before them was as the garden of Eden, and behind them a desolate wilderness."

266. We'll show our love, their passions move,
Be careful not to grieve them,
And then we'll show—indeed they'll know
Others will not receive them.
267. Or should they join without our line,
A church beyond our fence,
They would not *there* have such sweet fare,
Nor half the consequence.
268. *There* no class meeting with love and greeting,
To kindle their desire ;
No sweet expressions to move their passions,
And set their souls on fire.
269. *There* no love feasts to cheer their breasts,
And make them laugh and weep ;
There coldness reigns and all restrains,
And women silence keep.
270. While they are bright, just come to light,
Possessing all our features,
They must be fed, our milk they'll need,
“ And join our class as seekers.”
271. All such as fear God's too severe,
And can no comfort find,
Will soon perceive, what we believe
Exactly suits their mind.
-

Verse 270.—The Methodists will admit any person as a seeker, who says he wishes for religion ; as soon as he gives them his name as such, they admit him to their communion if he is baptized.

272. We've no decrees their souls to teaze,
Nor arbitrary fate,
And no submission without condition,
Nor sovereignty to hate.

273. The law is lower than 'twas before
Our parents first rejection ;
It now takes less for holiness,
And less to make perfection.

Verse 273.—See the Methodist Discipline, which says, the Adamic law is the same in substance with the Angelic law. It required that man should use to the glory of God all the powers with which he was created. But Adam fell—consequently no man is able to perform the service which the Adamic law required; and no man is obliged to perform this service. God does not require it of any man; for Christ is the end of the Adamic law as well as the Mosaic law. In the room of this, Christ hath established another; namely, the law of faith. Mr. Fletcher says, that none arrive to Adamic perfection, but Christian perfection all may have. “Between these two perfections we place the gracious innocence of little children.” page 27. It is admitted that the bible ascribes a sort of perfection to sincere Christians, since, being pardoned, their character is reckoned according to their holy exercises. But they are not called perfect with reference to a *new, mild* law, adapted to the state of fallen men, to the exclusion of the law first given to men; for such a new law, with which Methodist writings abound, is merely a creature of the imagination. The bible knows no more about it, than it does about *the gracious innocence of little children*. The moral law, as explained by the Saviour, requires us to love God incessantly, with all our powers. No divine law ever existed, that required more than this. Those who comply as *the spirits of the just made perfect* do, are perfect. But such as fail of loving God at all times, to the extent of their powers, are imperfect and need forgiveness. The best

274. Hence they may be from sin set free,
This we perfection call,
When by the rule of Calvin's school,
They have no grace at all.
275. Some do not know which way to go,
Possessing itching ears ;
They'll find at length, that we gain strength,
And join us without fears.
276. But some will hold as they've been told ;
Interrogating such,
We'll intimate, without debate,
" That we don't differ much ;"
277. That saints are dear, both far and near,
Whatever be their name,
And should they turn where our lights burn,
The church would be the same.
278. The disaffected and neglected,
Who lag behind their camp—
All such as these we soon shall seize,
And guide them with our lamp.
279. We'll show our zeal their wounds to heal,
Then they will understand

Christians on earth come short of the glory of God. We ought to be perfect as God is, and should make it our constant aim to be so ; and nothing can hinder us but what is criminal on our part. The Methodists not only admit this, but say that some do arrive to sinless perfection, and many of them boast that they possess this high attainment. They consider it, however, expedient to boast less than formerly.

'Twould be relief for all their grief,
To join our loving band.

280. We'll let them see what liberty
We never fail to show—
Just half a year—they need not fear,
Then they may come or go.

281. When they awake, our fire partake,
And in our cause are bold,
'They'll say 'tis true, wine that is new
Is better than the old.

282. Our active youth, who love the truth,
And show their forwardness,
Will surely find our Bishops kind
To such as have success.

283. He stimulates such candidates
As would be circuit preachers ;
Gives them the lead, when they succeed
In gaining many seekers.

Verse 283.—The Methodists' system is not calculated to promote the general interests of religion, but to build up a party. Their great object is to exterminate other denominations, for the purpose of building their own ; treat them with kindness, and you will encourage them to hope that they can get some advantage. Christian courtesy and generosity form no part of their policy. Their young men virtually receive a bounty for every proselyte they make ; if they are successful in making inroads on other denominations, they are promoted, furnished with a fine suit of clothes, a good horse, and a good sum of money, and sent forth to repeat with great volubility, the commonplace sentiments and phrases of John Wesley, and a number of scripture passages with his perversion of them. They are

284. Then each repairs, with lofty airs,
Where he is designated,
And there repeats to all he meets
What he has often stated.
285. His skill and fire some will admire,
And wish to hear him more ;
But will not hear, for one short year
Will quite exhaust his store.
286. Then he is found on other ground,
With equal reputation ;
With equal zeal to make men feel,
And gain their admiration.
287. He may yet gain, and well sustain
The ruling Elder's care ;
Perhaps he may, some future day,
Possess a Bishop's chair.
288. But if he's found to be unsound,
Departing from the line,
Or disobey, in any way,
Our rigid discipline,

generally too ignorant to feel the force of any arguments that can be adduced, to convince them of their errors, and too much interested in maintaining Methodism to yield, if they do feel ; for if they do not continue to construe the bible as Wesley did, they will at once lose all their importance and sink into their former insignificance. Besides, their hopes of salvation depend on adhering to Methodism. If Calvinistic sentiments should prove true they are gone, for they hate a sovereign God. Hence, you can avail nothing by disputing with a Methodist preacher. You cannot induce him to yield to the truth, unless you can first induce him to relinquish his temporal and spiritual prospects.

289. He'll lose his place, with great disgrace ;
To mortify his pride,
He's turned away, deprived of pay,
Without a horse to ride.

290. Our sisters too, have much to do
In forwarding our plan ;
With sweet display they speak and pray,
Freed from the fear of man.

291. Thus they excite a pure delight,
Opposers they disarm ;
The crowd draw near, the truth to hear,
Attracted by their charm.

292. We have our texts to prove this sex
Should in our cause embark ;
Remember when they shamed the men,
By bringing back the ark.

293. They set their will toward Zion's hill,
And never once did roam,
Loving they went, straight forward bent,
And left their calves at home.

Verse 291.—That many women can speak well, and attract notice in this way, is admitted. But God has forbidden them to speak in public meetings, and it becomes them to regard his authority, remembering that to *obey* is better than sacrifice. They can exert a salutary influence in favour of religion, and have enough to do in promoting the cause, without violating the rules of decorum and gospel order. It is lamentable that any woman should be induced to make such a display as tends to render a religious meeting like a theatrical exhibition.

294. This fact avails to prove females
Should all their ardour show ;
“ Sisters be bold, and take strong hold,
And then the ark will go.”

295. Now if we chose to meet our foes,
And test our schemes by fruit,
We surely might prove our scheme right,
Or find they'd not dispute.

Verse 294.—A Methodist teacher, some time ago, gave an exhortation to the women, grounded on the circumstance that God employed females to restore the ark to Israel; considering it as an indication that females should now go forward and act a public part, and added, “ Sisters, take hold, and the ark will go.” But if he had read his bible through, he would have found it written, 1 *Cor.* xiv. 34. and 1 *Tim.* ii. “ Let your women keep silence in the churches, for it is not permitted unto them to speak. But they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home, for it is a shame for women to speak in the church. I will, therefore, that *men* pray every where. Let the *women* learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”

Verse 295.—Methodism may be useful where it stands alone. Even when it is sown among wheat an attempt to exterminate it might root up the wheat also. It occasionally relieves a church, by drawing away disorderly and ungovernable members, and laying them under some restraint. But even that charity, which hopeth and believeth all things, can hardly imagine that the cause of piety or morality would sustain any real loss, if all the fruits, branches, and roots of it were peaceably and exclusively swept away from New-England.

296. If all the fruits, branches, and roots,
Which to our scheme pertain,
Were swept away, at any day,
How little would remain.
297. We are all moral, and never quarrel,
Nor utter any lie ;
But do strain *at* camel and gnat,
With no mote in our eye.
298. Thank God that we can clearly see,
Have great humiliation,
And far exceed, in word and deed,
That proud denomination.
299. Our secret prayers are not like theirs,
Performed with timid guile ;
For while they fear that some will hear,
We're heard a half a mile.
300. We often pray for bread this day,
And every day in seven ;
But being clean from every sin,
We need not be forgiven.

Verse 298.—The Pharisee stood and prayed thus with himself—God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.—*Luke* xviii. 11. When thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men ; but thou, when thou prayest, enter into thy closet, and when thou has shut thy door. pray to thy Father who is in secret.—*Mat.* vi.

301. We could well spare from the Lord's prayer,
That little short petition ;*
But some will need it, therefore we read it,
Not urging the omission.
302. What generation did revelation
Intend we should despise,
As being vile, the very while†
They're pure in their own eyes ?
303. It is not seen what it could mean,
It meant not *us* we're sure ;
For though our claim is just the same,
We *know* that *we* are pure.
304. We are perplext by this strange text,
For we the truth embrace,
'That to feel sure our hearts are pure,
Is to be saved by grace.

* "Forgive us our trespasses."

† *Prov.* xxx. 12.

Verse 304.—Mr. Fletcher, a leader of the Methodists, speaking of perfection, says, "We can make an instantaneous act of faith, and God can seal that act by an instantaneous operation of his Spirit. That faith whereby we are sanctified, saved from sin, and perfected in love, is a divine evidence that God has promised it (perfect sanctification) in his word, that he is able to perform, that he is willing to do it now. To this confidence there needs to be added one thing more, a divine evidence and conviction that he doth it. In that hour it is done, God saith to the inmost soul, *according to thy faith be it unto thee*. Then the soul is pure from every spot of sin, it is clean from all unrighteousness. It is important to observe that there is an inseparable connexion between these three points—expect it by faith, expect it as you are, expect it *now*." Thus, according to the Methodists, if a person can be induced to

305. Now we suppose it meant our foes,
Whose hearts remain impure,
While they are wise, in their own eyes,
Expecting to endure.
306. If we had time to make it rhyme,
We would more fully show,
How pure, and holy, mild, meek, and lowly,
We spend our time below.
307. How much we talk against the walk
Of those who dress too gay ;
And thus allure the humble poor,
And lead them in our way.
308. We join with those who wear plain clothes
But dress as well 's they can,
And do maintain it is in vain
To adorn the outward man.
309. It does not seem that our new scheme
Admits of any pride ;
The aspiring will, the serpent's skill,
Are by it sanctified.

make such an instantaneous act of faith as to believe that God now grants him perfect sanctification, he becomes, in consequence, *perfect* ; God does to him according to his faith. Hence they take much pains to persuade such as are alarmed, to think that they are sanctified, to feel happy, and not doubt of their interest in Christ. They are often heard to pervert and misquote scripture for the purpose, and to say *he that doubteth shall be damned !* They suppose that every person who has religious joy is sanctified, though his joy is like that of the stony-ground hearers ; and that while he is confident of his good estate, and excludes all doubts, he retains sinless perfection. Such instruction and advice have a fatal tendency.

310. We do not view our *creed* as new,
Nor subject to decay ;
In ancient days men sang its praise,
Pelagius led the way.
311. But he, however, though quite clever,
Was not entirely clear ;
He'd just begun his race to run,
But met Augustine's spear.
312. At length more sound, on better ground,
Semi-Pelagians rose,
Hardly could they maintain their way,
Amidst a world of foes.
313. Revolving years beheld their tears,
But still their cause increased ;
'Twas sometimes low, but we well know
The leaven never ceased.
314. Luther we'd claim, and every name,
Found in the reformation,
Did we not fear it is too clear,
They held predestination.

Verse 312.—It is very evident that Methodism is merely a revival of the Pelagian and semi-Pelagian heresy, which occasioned such alarm and trouble to the church, in the fifth century.

Verse 314.—The sentiments which Luther, in connexion with the other reformers, wielded with so much success, have since been called Calvinistic, and the doctrines of the reformation. He used to say, "Both good and evil men by their actions fulfil the decrees and appointments of God." This was brought as a charge against him at the diet of Worms, as a reason why he should be put to death.

315. These men of might were partly right,
 But had not perfect day;
 Arminius then assumed his pen,
 And drove the mists away.
316. In his belief, a mighty chief
 Did next the cause espouse;
 Wesley by name, great is his fame,
 For works, and zeal, and vows.
317. With skill profound, a scheme he wound,
 Fast tying all the knots;
 The scheme is new, he proved it true,
 By casting many lots.

The pope's nuncio accused him of denying the existence of human liberty, and maintaining that good and evil depend on a fatal and inevitable necessity; "so that sinners might excuse themselves for committing crimes, by saying our fate did not allow us to do otherwise." The Methodists, as if they likewise had taken their lesson from the pope, urge precisely the same charge against the Calvinists.

Verse 317.—*A scheme he wound.* "The great man, he uttereth his mischievous desire, so they wrap it up."—*Micah* vii. 2. Mr. Wesley was famous for casting lots, and, in his opinion, very successful; for he says God never gave him a wrong lot but once. Even his notorious sermon, (tract 35.) entitled "Free Grace," is a result of his lots. The lot came out respecting it, "preach and publish." This he considered as a voice from Heaven, sanctioning all the blasphemy that tract contains. Mr. Whitfield, in a letter to him, dated Bethseda, Dec. 24, 1740, exposed the heresy and sophistry of that tract, reproved him for tempting God in this way, reminded him of an instance in which he had been grossly deceived by lots, and expressed a hope that the children of God would not believe his doctrine was true, because he preached it in compliance with a lot.

Indeed it appears that Mr. Wesley was led into Armi-

318. He proved its strength, its depth, and length,
He gave it operation ;
A like machine was never seen
Before, since the creation.

rianism at first, by a lot. Mr. Toplady said to him, (and it is believed the charge has never been denied,) " Remember that it once depended on the toss of a shilling, whether you yourself would be a Calvinist or an Arminian."

Verse 318.—This scheme, and all the irregularities of the Methodists, as noticed in this poem, are doubtless capable of a very plausible defence. An artful disputant can make any heresy seem like the truth, and induce weak minds to believe that he supports it by the scriptures. He might even so advocate the cause of Satan, as to awaken extensively a high degree of sympathy in favour of that unhappy apostate. He might, likewise, advance very plausible objections against any cause in the universe. The first rebellion that ever existed was commenced in Heaven, probably, by a single crafty individual ; he induced many to believe that his cause was just, and that things were managed improperly through the realms above.

It is the unhappiness of multitudes, that they will take no pains to search for religious truth, but yield themselves to the devices of such as lie in wait to deceive. Beside, their depravity of heart leads them to reject the humiliating doctrines of the gospel, to hate the light. Hence, they eagerly drink in such errors as will give them a hope of salvation without self denial, without that radical change of heart, which consists in giving up all private good, and making the glory of God the supreme object of pursuit. The Methodists, like other heretics who wish to be considered as Christians, collect a number of passages in the bible, which, taken in a detached manner, seem to support their scheme, and entirely omit or evidently pervert the rest. But the Calvinists take the whole bible for their defence and support ; all parts of it are harmonized by their scheme.

319. It operates through all these states,
Over the hills and mire
It takes its course with mighty force,
And rolls like liquid fire.
320. This must be seen when we convene,
Encampt long in the woods ;
Collected there, from every where,
In multitudes, like floods.
321. Thousands around, about the ground,
Attracted to the sight,
Will hear our sighs, and mingled cries,
And witness our delight.
322. Such a concourse, and mighty force,
As we bring to the field,
Such shrieks, and groans, and thundering
tones,
Must make the stubborn yield.
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Verse 322.—The effect produced at camp meetings, may be accounted for on natural principles. It is similar to what attends many of the meetings held by papists and heathens. We are so constituted as to sympathise with those around us, and to have our feelings roused so as to correspond with theirs, unless we are guarded ; if they rejoice, we rejoice—if they weep, we weep—if they are alarmed, we are alarmed. This principle is very useful when properly directed, but it may be made subservient to error as well as to truth ; when the operation of it is ascribed to divine inspiration, as it is by the heathen, Shaking Quakers, and Methodists, the consequences are deplorable.

Considering the great efforts made at camp meetings, to work on the feelings of persons, the long continued noise, confusion, singing, shouting, groaning, exhorting, and pray-

323. The lovely sex will bow their necks,
 Against their previous choice ;
 At least a score will fall before
 "The power" of such a noise.

ing, intermingled with awful expressions, and boisterous raptures of joy, it is wonderful that no more are overcome on such occasions; it might be expected, as the number is so great, that some hundreds would be overpowered and fall down.

It is admitted that the great subject of religion may so deeply impress the mind, as to overcome the bodily faculties. A person may have such a deep sense of his guilt and danger, such a discovery of the holiness and justice of God, as to lose, for a time, his bodily strength. God can doubtless give us such a view of himself as to overwhelm and wither our souls; but great bodily and mental agitations are no evidence of piety. They may be produced by fiction, by natural affections, and sympathy. Even when produced by gospel truth, they do not prove that the heart ever was or ever will be sanctified. When they occur among Calvinists they are not regarded as extraordinary; an attempt is made to conceal them, rather than to make a display of them. But it does not appear that such agitations, of which Methodists make so much parade at camp meetings, are produced by gospel truth, but by external excitements. Hence the subjects of them, who are encouraged to view them as the immediate effect of the Holy Spirit, and as indication of divine approbation, seldom persevere. When the exciting causes are removed, they gradually lose their fervour and delusive joy, return again to stupidity, and are more hardened than ever. Where is there an instance, (the Methodists themselves being judges,) where is there an instance of a sober, humble, active Christian, who received his first impressions at a camp meeting as long as a year ago? If a few solitary instances of this kind should be found, they would not prove the expediency of such meetings, nor sanction the Methodists scheme. God can bless his own word, even when it

324. O'erwhelmed with prayer, devoid of care,
Borne down with mental pain,
'They will not die, but there they'll lie,
As if in battle slain.

325. Amidst the night, while starry light
Is glimmering through the grove,
Loud prayers are sent from every tent,
To move the powers above.

326. Then will the slain arise again,
With sweet seraphic thrills,
The melting sound will roll around,
And echo from the hills—

327. O bless the Lord ! I am restored !
He has redeemed my soul !
Glory ! glory ! I am happy !
Jesus has made me whole !

328. Responsive cries will pierce the skies
In shouts of exultation ;
'Then we shall raise our songs of praise,
In raptures of salvation.

329. We know that this is heavenly bliss,
Superlative delight ;

is read or quoted by heretics. If camp meetings have been made the occasion of saving some, there is reason to believe they are the occasion of hardening thousands, and preventing the salvation of many who would have otherwise been saved. Like ardent spirits, they destroy hundreds where they save one. Respecting both of these violently existing causes, an entire abstinence is the only safe course.

“The power” controls our inmost souls,
And proves our scheme is right.

330. It also proves, we “love the groves,”
Not like a heathen clan ;
Let Satan then, and carnal men,
Twit us no more of Dan.

331. As fickle Jews would always choose
Some idle fascination,
Rather than stay, and God obey,
Where they’d no animation ;

332. So we are told, like those of old
We ’flame ourselves with idols ;*

Verse 330.—*Twit us no more of Dan.* Under the pretext that it was too much for the Israelites to go up to Jerusalem to worship, Jeroboam set up a golden calf in each extremity of the land. But so alluring and animating was the worship of these idols, that the people in the southern part of the land went far beyond the temple at Jerusalem, “to worship before the one, even unto Dan.” But in this enrapturing service they professed to worship the true God, and were confident that they were right, and had his approbation. There was the same charm attending their meetings, that now attend camp meetings, and probably as much rejoicing and sincerity, and as many to defend them, and to cry out persecution, whenever any person attempted to prove that they were acting unreasonably.

Verse 331.—This shows very plainly why the ancient Jews were so prone to idolatry ; the sober and calm service of the temple did not elevate their feelings ; the truths *there* dispensed they hated. But the idolatrous services attended usually in the groves, produced a pleasing and bewildering fervour in their minds, and filled them with frantic joy.

* *Isaiah* lvii. 5.

But all may see this cannot be,
For we retain our bibles.

333. We do not hold to calves of gold,
Nor worship Juggernaut ;
But still proclaim the sacred name,
As we were early taught.

Verse 333.—It does not follow that the Methodists are free from idolatry, because they make use of the “sacred names,” by which the true God is known, nor because they profess to believe the bible, and often quote passages from it. They certainly deny some of the essential attributes of God, and are often heard to say that the Calvinists’ God is their devil! That they oppose the God of the bible is obvious from their writings and preaching ; and it seems to follow of course, that the God whom they profess to love is a creature of the imagination. Though they give this imaginary God the names which the bible gives Jehovah, it still remains an imaginary God, and the worship which they render to it, is virtually idolatry. In the forty-fifth chapter of *Isaiah*, Jehovah gives his true character, as distinguished from every idol—as the universal sovereign, working all things after the counsel of his own will. He designed, particularly, to show Cyrus and the Persians that their ideas of God were false. They considered God as very great and good, but supposed that evil events were in no sense foreordained by him, nor included in his plan. To convince them and the world, that the true God is distinguished from every false God, from every creature of the imagination, in that he acts as the universal sovereign, working all things after the counsel of his own will, he said “I am the Lord, and there is none beside me—I form the light and create darkness—I make peace and create evil—I, the Lord, do all these things. Wo unto him that striveth with his Maker.” This is the God whom Calvinists profess to believe and love, and for doing which they are so bitterly opposed by the Methodists.

334. True, we despise old Calvin's lies,
And Edwards' subtilities ;
It is not fit we should admit
Their God with his decrees.
335. Nevertheless we've great success,
Facts cannot be denied ;
Therefore, we say, 'tis clear as day,
Our God is on our side.
336. Can others boast of such a host,
Of such a swelling stream ?
We have been blest, and here we rest
The goodness of our scheme.
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Verse 336.—Success is no evidence of God's approbation, unless the cause and means are agreeable to his preceptive will. Jeroboam was successful in establishing his religion, which was followed by the majority of the Israelites for nearly three hundred years. Mahomet and the Man of sin were each successful in establishing a religion in the seventh century, which influences millions to the present day. "But there were false prophets among the people, even as there shall be false teachers among you. And *many* shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."—2 *Peter* ii. 1. Satan himself has been the most successful proselyter in the universe. Those who are influenced by him, while he is transformed into an angel of light, can say, "My name is legion, for we are many."—*Mark* v. 9.

CONCLUSION.

'The Methodists' scheme, though it contains many general truths, is radically opposite to that scheme of doctrines which the great body of active, humble Christians, in all ages, have adopted. It is virtually, as Mr. Whitfield told Mr. Wesley, "a different gospel." The Methodists sometimes make good prayers, and good exhortations, and inculcate good morals; and have been the occasion of alarming and reforming some, who seemed incapable of receiving impressions from the regular means of grace. Though they, like the papists, do some good, yet their operations through enlightened regions, produce a vast preponderance of evil; for they divert the attention of the rising generation from that regular and salutary course of instruction which is prepared for them; they prevent conviction by misrepresenting and ridiculing those doctrines of grace, which are peculiarly calculated to fasten conviction on the hearts of sinners. They occasion many to entertain false hopes, by giving a wrong view of God's character, and the nature of holiness; they corrupt, disgrace, and stop revivals of religion, by intrigue and disorderly management; they have occasioned multitudes to despise and neglect all religious meetings.

Methodism, is essentially like several ancient systems of errors, and especially that which disturbed and corrupted the Corinthian and Galatian churches, and which the apostle Paul so strenuously opposed. He considered errors, accompanied with religious zeal, as peculiarly dangerous. Satan never does more mischief, than when his ministers are transformed as ministers of righteousness. It is not supposed that the Methodists designedly aid the cause of Satan, nor that they know what manner of spirit they are of. Many of them are, doubtless, very sincere as well as confident that they are doing God service. That absurd and sophistical manner in which they speak about the doctrines of grace, arises, it is hoped, not so much from direct enmity against the true God, as it does from a bewildered state of their minds. We ought to make much allowance for their prejudices, ignorance, and erroneous instruction, and be as ready to pity as to censure them. But

we must still remember that their good, as well as our duty, requires that we should oppose their errors, however desirous we may be to secure their friendship. Calvinists have generally let them alone, or complied with their wishes, hoping that they might do some good; but such passiveness is inconsistent with duty, and hurtful to the cause for which we are bound to contend. It has had a bad effect on the Methodists themselves; it has rendered them more bold, clamorous, and confident of bearing down all before them. We might, and in many cases would, give up our private rights for the sake of pleasing them, and avoiding a quarrel with them. But we must not make any compromise respecting the cause of Christ, which we are under oath to defend. If truth and duty offend them, we are not answerable for the consequence. We have long been acquainted with them, and witnessed their operations through numerous and extensive regions; we have been entertained at their houses, familiar with their books, and many of their preachers. We have often engaged with them in friendly conversation on doctrinal and experimental religion; we have generally been treated kindly by them, and are not aware that we have any personal enemy in their connexion. We certainly are disposed to treat them respectfully, hospitably, and kindly, as neighbours and citizens, and should be pleased if they would more frequently visit us. Some of them we esteem as personal friends—we are sorry to offend any of them; but they have assumed such an attitude relative to the high interests of religion, that benevolence to them, and faithfulness to God, constrain us to counteract and expose them.

Unadulterated gospel truth subserves the glorious design God had, in undertaking the work of creation and redemption. It renders those who embrace it like him in disinterested benevolence; it influences them to aim supremely at his glory, and to secure their own happiness in seeking the highest good of the intelligent universe; but sentiments inconsistent with the spirit of the gospel, lead ultimately to misery. Those circumstantial errors, which divide consistent Episcopalians, Baptists, Presbyterians, and Congregationalists, are unhappy, but may not be fatal.

They are diseases of the limbs merely. But Methodism strikes at the vitals; its brilliancy is the hectic flush. It tends to exclude the saving essence of the gospel from the world, and to substitute, under the same name, an inefficacious, exhilarating nostrum, so as to prevent the salvation of thousands, who might otherwise be saved. But the foundation of God standeth sure. He will, therefore, check and ultimately abolish Methodism. He will do it by means, and he virtually calls us to come to his help for this purpose, as much as he does to arrest a pestilence or conflagration.

But bitterness and rashness will aid the cause of error, rather than that of truth. "The wrath of man worketh not the righteousness of God." In opposing this widespread heresy, we must imitate him who said, "as many as I love I rebuke." We must show the Methodists, that while we abhor their errors, we desire their temporal and spiritual good; that it is not our own cause, but that of the great Redeemer, which we wish to defend, and that we are solicitous to prevent them from doing *themselves* harm, as well as to prevent them from injuring others. In this holy contest we should be calm, and yet vigilant and decisive; we should be affectionate and benevolent, and yet thorough and persevering, so as to "give place by subjection not for an hour," to sentiments or measures which we firmly believe are subversive of all vital godliness.

This limited exposure of Methodism appears to be such as the scriptures justify, and the occasion requires. If some parts of it seem ludicrous and trifling, it is to be ascribed to the nature of the subject, rather than to the disposition with which it was written. Thousands can testify that it is far from being an exaggerated description of Methodism; not a circumstance is brought to view without ample testimony; multitudes of public incidents, which would tend to render the picture still more repulsive, are omitted. Though it is presumed that well informed Methodists will not disavow the details of this exposure, yet if they are still determined to maintain their corrupt system, they will contrive some way to defend it and justify their measures. Every kind of heresy is capable of a very plau-

sible vindication; but it is hoped that this production may have a salutary effect on the rising generation, especially such as are wavering, and that it will lead all who are not already ingulfed, to say, "O my soul, come not thou into their secret; unto their assembly mine honour be not thou united."

But there is no virtue in merely disclaiming Methodism. Multitudes oppose it, not because it is erroneous, but because it resembles that vital godliness which they hate. Such as hold the truth in unrighteousness, actually aid that heresy more than they could if they openly adopted it; for the Methodists seize the opportunity to induce the ignorant to believe that Calvinism is unholy in its tendency. They eat up the sins of God's people; their scheme rose at first, and continues to grow, from a morbid secretion in the church. Their soil is fattened by the inconsistency, sloth, and lukewarmness of such orthodox professors as have only a name to live. "While men slept, the enemy sowed tares."

The most effectual way to counteract Methodism, is to cultivate the spirit of benevolence in our own hearts, seek to rouse the church to benevolent exertions, and sow wheat more diligently and extensively than the Methodists can sow their tares.

THE END.











